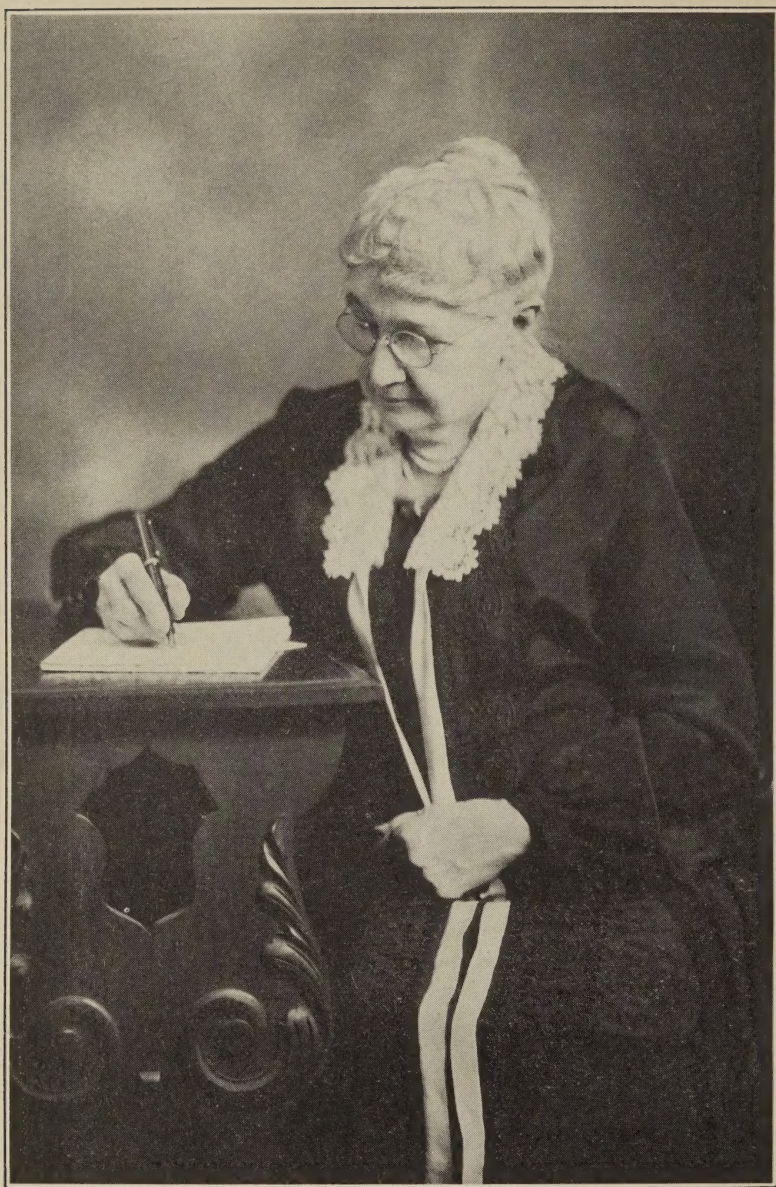


First
Presbyterian Church
of
Kittanning, Pennsylvania

By
Juliette Robinson



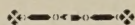
Juliette Robinson.

A HISTORY
of
One Hundred Years
of the
First Presbyterian Church
of
Kittanning, Pennsylvania
1822 - 1922



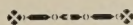
Compiled by
JULIETTE ROBINSON

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A Tribute of Affection



Presbyterians have always had an abiding conviction that when God has an important task to be performed He raises up some one who has been fully prepared and who is therefore eminently fitted to meet the exigencies of the occasion.

In the pages which follow we believe the members and friends of our church will find further proof of the soundness of that faith. Herein is unfolded with increasing interest the record of the progress and the achievements of the one hundred years of a people consecrated to the service of our Lord, Jesus Christ. It will be found, we confidently believe, to be an engrossing narrative, abounding with facts and information, both entertaining and important. Nor is it lacking in romantic interest.

Throughout, there is unmistakable evidence of a Supreme Power moulding, shaping and directing the affairs of the congregation. Perhaps nowhere has the presence of this Providential guidance been more manifest than in the preparation and publication of this volume. Long contemplated and anticipated, the time did not seem opportune to make it a reality until after the memorable centennial anniversary ceremonies which were held in 1922. When finally the way opened and the Industrial Circle assumed the responsibility, one who seemed predestined for the work was happily found in our own church family. On the sunset side of life, richly endowed with natural literary ability and able to draw deeply from the well-springs of Memory, thereby supplementing and enlarging existing official archives, this friend has given our people a History that is extraordinarily accurate and complete in every detail.

A descendant of two charter members; born in Kittanning, August 10, 1848, baptized in the First Church November 27, 1848, received into full membership April 2, 1864; name first on the roll of the congregation since January, 1925; officially connected with the Woman's Foreign Missionary Society for about 40 years and recording secretary for most of that period; treasurer of the

Woman's Home Missionary Society of the Kittanning Presbytery for 25 years; possessed of a clear recollection of each one of the pastors who has served our church since its organization, with one exception, and an intimate personal friendship with three of the number, viz: Doctors T. D. Ewing, H. L. Mayers and W. J. Hutchison, whose combined leadership of our church aggregates sixty-one years of the century which this volume embraces, creates an admirable background of ancestry, service and personal knowledge against which this work has been cast. Almost two years of earnest, conscientious, tireless research have been devoted to the undertaking with no thought of remuneration or compensation other than a sense of satisfaction in the discharge of a duty to an institution dearer to her than life itself and the successful completion of the effort is, we feel sure readers will agree, a beautiful capsheaf to a full, well rounded Christian life.

For this signal performance of an arduous task and in grateful acknowledgment of unremitting zeal and labor, as well as a tribute to unflagging loyalty and devotion to everything that pertains to the Kingdom, this History of One Hundred Years of the First Presbyterian Church of Kittanning is therefore ascribed and dedicated to our beloved friend and co-laborer, Miss Juliette Robinson, of Kittanning, Pennsylvania.

*"A life on service bent,
A life for love laid down;
It is the life for others spent
Which God will crown."*

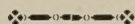
—Allenson

AGNES S. BOWMAN,
LOURENE R. WILSON,
JEANNETTE BOVARD,

Committee from Industrial Circle

ROLAND B. SIMPSON,
E. TAYLOR HUTCHISON,
Committee from Session

Foreword



It is the belief of some people that a record of outstanding events in the first century of our church's life should be put into a convenient form for the use of private members. The task of doing this was not of my seeking but was undertaken after repeated urgings upon the part of a committee from the Industrial Circle.

Very little originality is claimed for the work. Some incidents, not to be found in the archives, are recorded from memory, but for the most part I have built upon the foundation laid by others. Thanks are due all who supplied the materials.

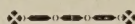
Of necessity there is repetition—This could not be avoided in justice to the authors of manuscripts which include historical sermons and addresses spoken, as well as letters and messages sent on special occasions. Where reports are meagre it is because data were not available.

I have endeavored to make a wise selection from the mass of documents loaned to me and hope the reader will be satisfied with my choice. It has not been easy to discriminate between the important and the trivial.

As this is my first venture upon so wide a sea of literature, I trust my frail bark will be able to weather any storm of criticism it may encounter and find a welcome into many a port.

J. R.

Introduction



"The First Presbyterian Church of Kittanning" was one of the first church organizations in the village. The Constitution was signed by 56 persons, not all of whom were of Presbyterian faith. Several of them were Episcopalians and others Methodists who affiliated with churches of their choice as soon as opportunity offered. Some of the names are not familiar while a few of the signers were never identified with any church and in after years did not attend services of any denomination. But no doubt all these people, whether professing christians or not, felt the necessity of having a Church here as an Institution which would contribute to the best interests of the community. This church was organized August 31, 1822. The records tell that there were 22 original members but only 21 names appear on the roll. There has been a tradition in the writer's family that the name of our great-grandmother, Agness Robinson was the one omitted. This good woman lived here a number of years before the church was founded. She and her husband had been members at Mt. Pleasant and Poke Run. Certificates from both these churches are among the family heirlooms. The one from Mt. Pleasant is dated on "this 4th day of September, 1789." The husband died here in 1815. Below is a copy of the church letter sent to his wife the following year:

"These are to certify that the bearer Agness Robison lived a considerable time in the bounds of Poke Run Congregation, that she was received into the Communion of our Church, that her conduct was regular and such as becometh the gospel and left us about seven or eight years ago free from scandal or any ground of censure known to us and is hereby recommended to any branch of Christ's church where God in his providence may cast her lot is certified by me."

FRANCIS LAIRD, V.D.M.

Signed by order of the Session of Poke Run
June the 8th, 1816.

There is no record of Agness Robinson's having been received into this church at any subsequent time, yet her name is the first on the "roll of those in communion in the First Presbyterian Church in the Borough of Kittanning on the 29th day of June, 1834." In her obituary, written by Rev. Dr. Painter, it is stated that she was a charter member of this church and in Dr. Ewing's historical sermon her name is in the list of those received on certificate when the church was organized. It seems strange that she should have been considered a member if she had never joined and still more strange if she had neglected that duty, for she was a godly woman.

One explanation is that the scribe who copied the names did not know that there were two Mrs. Robinsons and left a blank to be filled later, which was neglected or forgotten. Agness Robinson and Lydia Robinson were mother-in-law and daughter-in-law. This bit of family history may not interest the reader but is important in the opinion of the descendants of these two women who are firm in their belief that not only one, but two of their forebears were among the founders of this church.

Names of earliest members of this church and their descendants who are members here now are as follows:

David Johnston. admitted August 31, 1822. Descendant, Charles Watterson.

Samuel and Mary Matthews admitted August 31, 1822. Descendants, Mrs. Mary (Kron) Peacock, her son George; daughter, Eva; grandson, Charles Bovard, and sister, Eva Kron.

James Montieth admitted August 31, 1822. Descendants, Mrs. Adele (Gilpin) McCain, her sons, Samuel H., Jr., and John Gilpin McCain.

Lydia Robinson admitted August 31, 1822, and Agness Robinson (date of admission is not recorded but is believed to have been the same.) Descendants, Mrs. Elizabeth (Bowman) Slaymaker, Agness Bowman, Juliette Robinson.

A couple who came in later were "Alexander Colwell and Margaret, his wife", admitted June 29, 1834. Their daughters, Mrs. Sarah A. Crawford, Miss Amanda Colwell, Mrs. Harriet H. Calhoun and Mrs. Eliza N. Meredith, were members of this church and faithful "doers of the work". Descendants here are

Mrs. Caroline (Meredith) Clayland and daughter, Margaret Clayland.

The first records were kept by a fine penman whose handwriting is like copper-plate. It is probable that this writer was Thomas Hamilton as his Bible has memoranda concerning sacraments at Kittanning and Lawrenceburg (now Parker). These entries are made by the same person between 1822 and 1829. The next and last entry is in a different handwriting. Thomas Hamilton died August 17, 1829.

In the early years of this church the Session obeyed Paul's injunction to the elders of the church at Ephesus. "Take heed therefore unto yourselves and to all the flock over which the Holy Ghost has made you overseers." Applicants "for admission to the sealing ordinances of the church" were often put upon a sort of probation. "The Session agreed to receive and hold the application under advisement till the next celebration of the Lord's Supper" was a way of treating applicants, especially if they had been guilty of known sin. On one occasion a member was reprimanded for betting on the election but after the Session had gone into the matter thoroughly it was deemed unnecessary to take any further action upon the subject and the delinquent "was allowed to act according to his own discretion in reference to partaking of the Lord's Supper on the following Sabbath." Others were cited for such delinquencies as non-attendance upon the means of grace, and language unbecoming a christian. One wonders how many of us would go unrebuked today if we were taken to strict account for our shortcomings, and also how many of these judges were "without sin" themselves?

October 17, 1841, arrangements were made for collections to be taken four times during the year. In the Fall for Domestic Missions; Winter—Foreign Missions; Spring—Board of Education; Summer—Western Theological Seminary. This was the beginning of Benevolent Work in our Church.

Charter



Charter of Incorporation of the First Presbyterian Church of Kittanning	{	Charter of Incorporation. The Congregation of the First Presbyterian Church in Kittanning, Armstrong County, Pennsylvania
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Citizens of this Commonwealth, being associated together and desirous to acquire and enjoy the powers and immunities of a corporation or body politic in law for religious purposes, agreeably to the provisions of an Act of Assembly of this Commonwealth entitled "An act relating to Orphans' Courts and for other purposes" passed the 13th of October, 1840, have adopted the following articles of association.

Article 1st

The name, style or title of this association shall be "The First Presbyterian Church of Kittanning."

Article 2nd

The business of this Congregation shall be managed by seven Trustees, four of whom shall be a quorum. They shall choose from among this number a President and Secretary and from the other male members of the congregation, a Treasurer who shall give approved security for the performance of his duties.

Article 3rd

Alexander Colwell, Adam McConnell, A. L. Robinson, Joseph McCartney, Darwin Phelps, John R. Johnston and James E. Brown shall be Trustees of said Congregation until the third Wednesday of November next.

Article 4th

None but male members of the Congregation professing to hold the doctrines and approve of the discipline of "The General Assembly of the Presbyterian Church of the United States of America," which met in the Seventh Presbyterian Church in Philadelphia on the 21st day of May, 1840, shall be eligible to the office of Trustee. Full communion in the church shall be requisite.

Article 5th

Election for Trustees shall be by ballot and shall be held in the Meeting house, yearly on the third Wednesday of November and conducted by the Session of the church of which at least two weeks public notice from the pulpit or otherwise shall be given. At said election the owner or owners of each pew shall be entitled to one vote. In case of failure or neglect to hold the annual election, the Trustees then in office shall continue until an election be held, which the Session shall cause to be done without delay giving two weeks previous notice in manner aforesaid. All vacancies shall be supplied by the Trustees in office.

Article 6th

The Trustees shall have power to enact and enforce such rules, by-laws, and ordinances as they shall think proper for the regulation and transaction of the business and management of the congregation; to purchase, receive and hold for the use of the congregation, all and every kind of property, whether real, personal or mixed; to sell, rent or dispose of the same or any part thereof and from time to time to collect and appropriate the proceeds thereof for the use aforesaid; and to engage, employ and support a minister of the Gospel who shall be in connection with the General Assembly of the Presbyterian Church aforesaid, provided that all such rules, by-laws, and ordinances;—purchasing, receiving and holding of property, selling, renting or disposing of the same, and appropriating the proceeds thereof; and engaging, employing and supporting a minister of the Gospel shall be approved by a majority of the members of the congregation present at a meeting convened on two weeks public notice given as afore-

said, except that the purchase or sale of real estate shall require the approbation of two-thirds of the members present at such meeting.

Article 7th

The Secretary shall record all the rules, by-laws and ordinances, the minutes and proceedings of the public meetings of the Congregation and such other matters as may be deemed proper, in a record to be kept by him for that purpose.

Article 8th

The Trustees shall make an annual exhibit to the members, of the financial concerns of the congregation.

Signed by the said Trustees for and in behalf of the said association the 13th day of March, 1841.

A. COLWELL
JOSEPH McCARTNEY
ADAM McCONNELL
JNO. R. JOHNSTON
A. L. ROBINSON
J. E. BROWN

18 March, 1841, Court directs this Instrument to be filed and direct notice to be published in one newspaper published in the Borough of Kittanning for three successive weeks setting forth that application has been made to incorporate said congregation by the name of "The First Presbyterian Church of Kittanning," and if no sufficient cause be shown to the contrary at the June Term of said Court—a charter of Incorporation will be Decreed and Declared.

Now to-wit June 26th, 1841, upon proof of publication of the Notice directed by Act of Assembly and ordered by this Court of Common Pleas of Armstrong County that the persons associated by the within instrument being the congregation of the First Presbyterian Church in Kittanning, Armstrong County, Pennsylvania, be and are hereby decreed to be a corporation and body politic

and the Court further orders this Act of Charter of Incorporation to be recorded in the Recorder of Deeds office in and for Armstrong County.

Recorded 30 Dec. 1841

Copied from Deed Book, Vol. 12, page 630.

From Deed Book, Vol. 29, P. 397

CHARTER

Supplement to the Charter of the First Presbyterian Church of Kittanning	{	The Congregation of the First Presbyterian Church of Kit- tanning, Armstrong County, Pennsylvania, citizens of the
--	---	---

Commonwealth being associated together and desirous to acquire and enjoy the Powers and immunities of a Corporation as body Politic in law for Religious purposes, agreeably to the provisions of an Act of Assembly of the Commonwealth were on the 26th day of June, 1841, chartered and decreed to be a body Politic and Corporate and for the more perfectly carrying out the objects of said association have adopted the following Amendments to the then Article of Association.

Article 4th—In lieu of the Present Article 4th—None but male members of the Congregation professing to hold the Doctrines and approve of the discipline of the General Assembly of the Presbyterian Church of the United States of America which met in the Seventh Presbyterian Church in Philadelphia on the 21st day of May, 1840, shall be eligible to the office of Trustee.

Full Communion shall not be required.

Article 5th—In lieu of the Present Article 5th election for Trustees shall be by ballot and shall be held in the building occupied as house of worship—either in the Audience Room or some other one Annually On the third Wednesday of November and Conducted by the Session of the Church of whom Two at least shall be present of which Election at least two weeks Public notice shall be given from the Pulpit or otherwise at which Election each owner of any pew or part of a pew and each renter of a Pew or part of a pew shall be entitled to one vote—And in case of

failure or neglect to hold the annual Election at the time fixed, The Trustees then in office shall continue until an Election be held & which the Session shall cause to be done without delay giving Two weeks notice in the manner aforesaid—All vacancies Occurring in the Board shall be supplied by the Trustees remaining in office who shall have power to appoint Suitable persons to fill said Vacancies.

The proviso to Article 6th to be amended so as to read as follows:

Provided that the purchasing, receiving and holding of property selling, renting and disposing of the same and the appropriation of the proceeds thereof—The Engaging, Employing and Supporting of a minister of the Gospel Shall be approved by a majority of the members of the Congregation present at a meeting Convened after giving two weeks previous notice as of * * * * Except the purchase and Sale of Real Estate which shall require the approval of two-thirds of the members present at such meeting and provided further that this proviso Shall not extend to the Selling and renting of the pews.

ROBERT MCKAIN
J. A. COLWELL

T. C. McCULLOCH (SEAL)
ROBERT ORR (SEAL)
JAMES McCULLOUGH
P. K. BOWMAN
JNO. V. PAINTER

And now to-wit: 17th December 1864 the Court directs this Instrument to be filed and Published in one newspaper in the Borough of Kittanning for three successive weeks setting forth that application has been made to have the Charter of Incorporation amended and if no sufficient cause be shown to the contrary at the next Term of Court commencing first Monday of March, 1865, the Supplemental Charter will be decreed and declared.

Decree of the Court

And now to-wit 8th March 1865 the matter came on to be heard and upon due and full consideration it is ordered adjudged and decreed that the Amendments asked for being lawful and bene-

ficial they are deemed and taken to be a part of the Instrument upon which Corporation was formed and established to all intents and purposes as if the same had originally been made a part thereof and they order and direct that the same be recorded in the office for recording Deeds in Armstrong County.

"BY THE COURT."

State of Pennsylvania, }
Armstrong County, } ss:

(Seal) I, James S. Quigley, Prothonotary of the Court of Common Pleas in and for said County, do hereby certify that the foregoing is a correct copy of the Docket Entry together with all the paper filed attached in the Matter of the Supplement or amended Charter of Incorporation of the first Presbyterian Church of Kittanning, the same being the entire record.

In Testimony whereof, I have hereunto set my hand and affixed the Seal of our said Court at Kittanning, this 9th day of March, A. D. 1865.

Attest: J. S. QUIGLEY (Seal)

(Stamped five cents.)

Recorded 9th March, 1865

Charter Book 2, Page 376

"THE FIRST PRESBYTERIAN CHURCH OF KITTANNING,
 PENNSYLVANIA"

IN THE COURT OF COMMON PLEAS OF ARMSTRONG
 COUNTY, PENNSYLVANIA

No. 219, March Term, 1911

AMENDED CHARTER OF THE FIRST PRESBYTERIAN CHURCH OF
 KITTANNING, PENNSYLVANIA

*To the Honorable W. D. Patton, Judge of the Court of Common
 Pleas of the County of Armstrong:*

The petition of the First Presbyterian Church of Kittanning, Pennsylvania, respectfully represents—That it is a corporation or body politic, for religious purposes, incorporated under the pro-

visions of an Act of Assembly of said Commonwealth entitled "An act relating to Orphans' Courts and for other purposes," passed the 13th day of October, 1840, and its supplements and that its charter was duly granted by the Court of Common Pleas of said County of Armstrong on the 13 day of March, 1841, and its said charter of incorporation was subsequently amended by said Court on the 8th day of March, 1865, which original charter and amendment are recorded in the Recorder's Office of said county in Deed Book Vol. 12, Page 630, and Deed Book Vol. 29, Page 397, respectively. That in compliance with the requirements of "the Act of the General Assembly of the Commonwealth of Pennsylvania" entitled "An act to provide for the incorporation and regulation of certain corporations" approved the 29th day of April, 1874, and the several supplements thereto, including an Act of Assembly approved the 14th day of April, A.D. 1905, the corporation is desirous of altering and amending its said charter in accordance with the act of the under-subscribers as its Corporate Officers and their associates, all of whom are citizens of Pennsylvania, at a meeting of the said corporate body properly called and held to which the said amendments were duly submitted and acted upon by them and by the members of the congregation of said First Presbyterian Church of Kittanning, Pennsylvania, duly announced and advertised according to law and the usage of the First Presbyterian Church held on the 25th day of January, 1911, acted upon, adopted and ratified the following proposed changes therein and amended charter and desiring that the same shall be amended and be as follows:

I.

The name of the proposed corporation is "The First Presbyterian Church of Kittanning, Pennsylvania."

II.

The purpose of said corporation is the support and promotion of the worship of Almighty God according to the faith, doctrine, discipline and usages of the Presbyterian Church in the United States of America.

III.

The business of said corporation is to be transacted in the Borough of Kittanning, Armstrong County, Pennsylvania.

IV.

The corporation shall have perpetual succession by its corporate name.

V.

The said corporation shall have no capital stock. The membership shall be composed of the subscribers and their associates and such other persons as may from time to time be admitted to membership in such manner and upon such requirements as may be prescribed by the By-Laws. The said corporation shall nevertheless have full and ample power to exclude, expel or suspend members for such just and legal causes and in such legal manner as may be ordained and directed by the By-Laws and by the rules, regulations and usages of the said Presbyterian Church.

VI.

The yearly income of said corporation other than that derived from real estate shall not exceed the sum of Fifteen Thousand Dollars.

VII.

The number of Trustees of said corporation is fixed at nine, a majority of whom shall be lay members to be elected in such manner and at such times as the By-Laws of said corporation shall provide, they shall, however, hold the office until their successors are legally elected and qualified, subject nevertheless to removal from office for just and legal cause as provided by the By-Laws.

In the Board of Trustees shall be vested the care, control, oversight and management of the property and business of the corporations subject only to such control and disposition thereof as may be duly authorized by the lay members of said church, according to the rules thereof or the By-Laws.

The officers of said Board of Trustees for the present are as follows:

James A. Gault, William Pollock, Willis D. Patton, Harry A. Arnold, Boyd S. Henry, Samuel H. McCain and E. E. Kinter.

VIII.

The said corporation shall have power to hold, purchase and transfer such real estate and personal estate and property as its purposes may require, not excluding the amount limited by law and all such property shall be taken in the name of the Trustees or their successors, and all property real or personal, belonging to said corporation or which shall hereafter be bequeathed, devised or conveyed to it shall not be otherwise taken, held or to enure than subject to the control and disposition of the lay members of said church, or such constituted officers or representatives thereof as shall be composed of the majority of lay members, citizens of Pennsylvania, having a controlling power, according to the rules, regulations, usages or corporate requirements thereof, so far as consistent herewith.

IX.

The By-Laws of this corporation shall be deemed and taken to be its laws, subordinate only to its charter the constitution and laws of the Commonwealth and those of the United States. Said By-Laws may be altered and amended from time to time in such manner as provided by said By-Laws themselves, and shall prescribe the powers and functions of the Trustees and their successors other than is set forth in this charter. They shall also prescribe the qualifications and manner of admitting and receiving members and the election of such officers as may be deemed necessary and the powers and duties of such officials and all other things concerning the internal management and regulation of the said corporation.

Your petitioners therefore pray your Honorable Court, to order and decree that the amendments above specified and set forth in the above amended charter be approved and made the charter of said The First Presbyterian Church of Kittanning, Pennsylvania.

In Witness Whereof the corporate seal of the said corporation has been hereto affixed, duly attested this 9th day of February, A. D., 1911.

	W. POLLOCK (Seal) <i>Vice-President of Board of Trustees of the First Presby- terian Church of Kittanning, Pennsylvania</i>
Attest:	HARRY A. ARNOLD (Seal)
S. H. McCAIN,	EDWIN E. KINTER (Seal)
Secretary	BOYD S. HENRY (Seal)

State of Pennsylvania, }
County of Armstrong, } ss:

Before me the subscriber, a Notary Public, in and for said County and State, personally appeared Wm. Pollock, H. A. Arnold and E. E. Kinter, three of the subscribers to the above and foregoing amended charter of The First Presbyterian Church of Kittanning, Pennsylvania, and in due form of law acknowledged the same to be their act and deed.

Witness my hand and notarial seal this 11th day of February, A. D. 1911.

BOYD S. HENRY (Seal)
Notary Public

My Commission Expires March 25, 1911

Interlocutory Decree

And now to-wit; the 14th day of February, A. D., 1911, the within petition having been presented and read and it appearing to the Court that the alterations and amended charter as therein prayed for are lawful and beneficial and not in conflict with the requirements of the Constitution or laws of this Commonwealth it is therefore ordered that the same be filed and that notice of the pending application be given according to the provisions of the third Section of the Act to provide for the incorporation and regulation of certain corporations approved April 29, 1874, and its supplements.

W. D. PATTON,
Judge

Final Decree

And now to-wit, this 20th day of March, 1911, the within Certificate of Amended Charter having been presented and it appearing to the Court that the former order of the Court heretofore made in the premises has been duly complied with, it is therefore ordered and decreed that upon the recording of said Certificate with proof of publication of notice pending application, the alterations and amended charter as within prayed for be allowed and be deemed and taken to be the charter of said corporation as therein amended.

“BY THE COURT”

Recorded March 29, 1911.

Constitution and By-Laws

OF

The First Presbyterian Church

ADOPTED FEBRUARY 1, 1911



Preamble

Inasmuch as the Lord's House is a house of order, the following Constitution and By-Laws are adopted for the government of the First Presbyterian Church.

Article I.

NAME AND DESIGN

Section 1—Name. This Society shall be known as the First Presbyterian Church of Kittanning, Pennsylvania, under the care and subject to the jurisdiction of the Presbytery of Kittanning.

Section 2—Design. Avowing its design and aim to be the promotion of pure religion in the preservation of sound doctrine and good church order, it hereby declares its acceptance of the doctrines and policy as set forth in the Confession of Faith, the Form of Government, the Book of Discipline, and the Directory for Worship of the Presbyterian Church in the United States of America.

Section 3—Official Boards. The Official Boards of this Church shall be—The Session, the Board of Deacons, the Board of Trustees.

Article II.

OF THE SESSION

Section 1—Members and Meetings. The Session shall consist of the Pastor and Ruling Elders of this particular church, who shall exercise the powers, perform the duties; and conform to the provisions of the Constitution of the Presbyterian Church.

Its meetings shall be held monthly or whenever regularly called.

Section 2—Powers of the Session. To the Session shall pertain the ordering and regulation of public worship, including the music, and the use and occupancy of the church edifice, and all its furnishings, and the times and places of worship.

Section 3—Powers of the Session, Continued. To the Session shall also pertain the oversight and control of the Sunday School, including the election or the approval of the election of its officers and teachers, selection of the books for the library, and the rules adopted for its government.

Section 4—Of the Sunday School. The Sunday School shall at least two weeks before the annual meeting in each year submit to the Session a report of its work. This report shall also include a statement of its receipts and expenditures to March 31, which with vouchers shall be examined by the auditors of the congregation.

Section 5—Of Societies. All societies formed within the congregation for the furtherance of church work shall be under the control of the Session, and such societies shall send to the Session at least two weeks before the annual meetings in each year an annual report of their work, such reports shall also include a statement of receipts and expenditures to March 31, which with vouchers shall be transmitted to the auditors for their examination.

Section 6—Of Benevolent Contributions. All Contributions however made for benevolent purposes, in connection with the boards of our General Assembly, together with contributions made for Presbyterial and Synodical uses, shall be under the control of, and be distributed by, the Session.

Section 7—Reports of Boards and Societies. The Treasurer of the Session and also the Treasurer of the Board of Deacons

shall, as soon as practicable after the 31st of March, submit an annual report of their receipts and disbursements, with vouchers, to the auditors, together with reports and voucher received from all other societies in the church.

After being so audited, they shall be returned to the Session, who shall present them, together with reports provided for in Section 5, to the annual meeting of the congregation.

Article III.

ELECTIONS

Section 1—Election of Pastors. In the election of a pastor, which shall be conducted in accordance with the provisions of the fifteenth chapter of the Form of Government, all communicants, together with those who regularly contribute to the support of the church, shall be entitled to vote.

Section 2—Election of Elders and Deacons. In the election of Ruling Elders and Deacons, communicants only shall be entitled to vote. Ruling Elders and Deacons shall be elected at the annual congregational meeting according to the rotary system, for a term of three years, without nominations and those receiving the highest number of votes respectively shall be declared elected. The election shall be by ballot.

Section 3—Duties of Deacons. To the Deacons shall belong the oversight and control of funds collected for the poor. They shall appoint other suitable persons to act with them as a Board of Ushers, to which board shall pertain the duty of receiving the offerings of the congregation when assembled for worship.

Article IV.

OF THE CONGREGATION

Section 1—Objects. The organization of this congregation is understood and declared to be incidental to, and in furtherance of the purposes and ends of the organization of the First Presbyterian Church, of Kittanning, Pennsylvania.

Section 2—Members of the Congregation. The members of this congregation shall consist of the communicants of the church and all others who contribute regularly to the current expenses of the congregation, if not in arrears for more than six months. The said current expenses shall be met by voluntary contributions.

Section 3—Church Year. The Church Year shall begin April first and end March thirty-first.

Section 4—Officers of the Congregation. The officers of this congregation shall be a President, a Secretary, a Treasurer, three Auditors, and nine Trustees.

Section 5—Elections. The President, Secretary, Treasurer, and Auditors shall be elected at each annual meeting of the congregation, to be held on the third Wednesday in April, who shall serve for one year or until their successors shall be elected. At this meeting also three of the nine trustees shall be elected, who shall serve three years each and until their successors shall be elected. The election of these officers shall be by ballot, without nomination. Those receiving the highest number of votes respectively shall be declared elected. Provided, however, that at the first election after the adoption of this Constitution nine Trustees shall be elected on the rotary system.

Section 6—Duty of the President. It shall be the duty of the President to preside at all meetings of the congregation, but in his absence a temporary presiding officer may be chosen. But at a meeting convened for the election of Elders and Deacons, the Pastor ex-officio shall preside.

Section 7—Duties of the Secretary. The duties of the Secretary of the congregation shall be to keep a record of all the meetings of the congregation, and when approved to engross the same in a permanent form, to give notices of meetings when called, and to perform, generally, any duty pertaining to his office. To him also shall belong the custody of all records and accounts of the congregation.

Section 8—Duties of the Treasurer. It shall be the duty of the Treasurer to keep an account book, which shall be the property of the congregation, and open at all times to the Trustees; to re-

ceive all moneys belonging to the congregation, and promptly disburse the same on the written order of the Board of Trustees; and without such written order no money shall be paid by him except for salaries regularly authorized, temporary pulpit supplies appointed by the Session, and ordinary incidental expenses incurred in the care and repairs of the church edifice. He shall, when practicable, confer with the Board of Trustees at its quarterly meetings, as to the condition of the finances of the congregation.

He shall also present to the Board of Trustees a detailed statement of his accounts and vouchers at its regular meeting next preceding the annual meeting of the congregation, and also at such other times as the Board may direct. And for the faithful discharge of his duties he shall give bonds in such sum as the Board of Trustees may direct and approve.

Section 9—Duty of the Auditors. It shall be the duty of the Auditors to carefully examine all reports and records submitted to them, and make a report of the same to the congregation at its annual meeting.

Section 10—Duties of Trustees. It shall be the duty of the Trustees to hold title of all real estate, to care for the property, seeing that it is in order, lighted and heated for Divine Worship and all other meetings, and to manage the financial affairs of the congregation.

Expenses shall not be incurred by them amounting in the aggregate to more than One Thousand Dollars in any one year, without consent of congregation. Nor shall they convey mortgage, or in any way encumber the title to any real estate or personal property held by them in trust for the congregation unless with the consent and approval of two-thirds of the congregation present at a meeting of the congregation regularly called by the Session, and of which due notice was given on two consecutive Sundays next preceding the meeting, stating specifically the object of the meeting.

Section 11—Meetings of Trustees. The Trustees shall meet for the transaction of business on the first Tuesday in the months of January, April, July and October, or at the call of the President of the Board.

They shall carefully examine and have audited the accounts

and vouchers of the Treasurer, and present at each annual meeting of the congregation a statement of the receipts and expenditures of the preceding year. They after conferring with the Session, shall make an estimate of the amount required for the ensuing year, and present the same at each congregational meeting.

Section 12—Special Meetings. Special meetings of the congregation may be called by the Session, or at the written request to it by the Trustees, notice of which meetings shall be given from the pulpit on the Sunday preceding, stating specifically the business to be transacted, and no other business shall be transacted at such meeting.

Section 13—Quorum of Meetings. In all meetings of the congregation a quorum shall consist of sixty members. If a quorum be not assembled at the time appointed, any two members shall be competent to adjourn from time to time, that an opportunity may be given for a quorum to assemble. All meetings of the congregation shall be opened and closed with prayer, except when immediately following a religious service, when the opening prayer may be omitted.

Article V.

ALTERATIONS AND AMENDMENTS

The Constitution and By-Laws may be altered or amended at any regular meeting, two-thirds of the congregation present concurring: Provided, notice of such alterations or amendments to be proposed shall have been given from the pulpit on two consecutive Sundays next preceding the meeting.

History of the First Presbyterian Church of Kittanning



BY REV. T. D. EWING—JUNE, 1877

It is greatly to be regretted that the early history of many of the oldest churches in Western Pennsylvania cannot be written in detail. The principal reasons that hinder the perfecting of such a history at the present day may be reduced to three.

First—The Presbytery seems to have made no record of the previous steps taken for the securing of organizations; indeed there is no record of the *organization* of any church on the minutes of Redstone Presbytery until about the year 1830.

It would seem that the organization of a church was not considered a matter of sufficient importance by Redstone Presbytery for a record to be made of it.

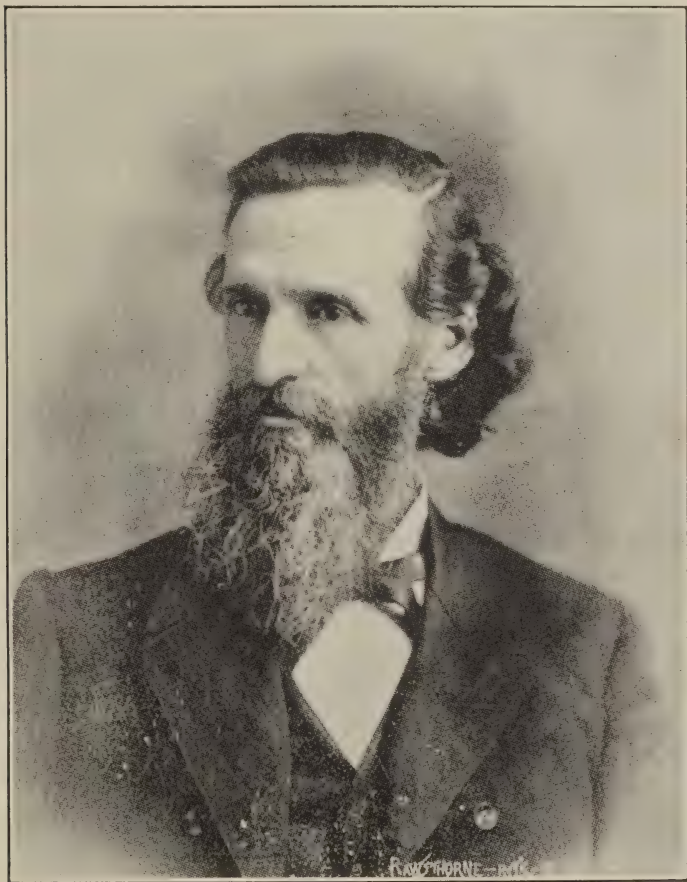
Second—The minutes which the Sessions have kept are in many cases the merest outline of the existence and growth of a church, and in some cases the records which the Sessions attempted to keep have been in whole or in part lost—leaving but a fragmentary history of their own existence.

Third—The generation then living and laboring in and for the church has so nearly passed away that it is impossible to secure a full verbal history of the church at that early day.

And yet there are many facts that can be gathered from all these sources, viz: the records of the Presbytery—the minutes of Sessions and the verbal statements of the few who still remain, and were then active in the interests of the church. From these sources a history may be written correct in every particular given and yet, not complete on account of the fragmentary material from which it must be gathered.

In attempting to write a history of the “First Presbyterian Church in Kittanning” it is my purpose to gather from the sources

named such facts as I may be able to combine, then and thus to form a history of this church, correct insofar as it goes, and yet necessarily incomplete, because much of the material necessary for writing a complete history is not within my reach.



REV. T. D. EWING, D. D.

The "Congregation" of Kittanning made application to the Presbytery of Redstone in April, 1806, for supplies. In answer to the application the Rev. Mr. Henderson was appointed to preach in Kittanning the second Sabbath of June, 1806. This—as far as the record shows—was the first sermon ever preached in Kittan-

ning by a Presbyterian minister. At this time there was no church organization in Kittanning and therefore by the "Congrégation" we must understand those persons then living here who were members of the Presbyterian Church in other places or whose preference was for the Presbyterian Church.

These united in a petition to Presbytery for a minister to preach occasionally in Kittanning. Doubtless the Presbytery then (in 1806) regarded Kittanning as missionary territory—a point at which in time a church might be organized.

From 1806 to 1822—about 16 years—supplies were more or less regularly sent by the Presbytery to preach at Kittanning. The minutes of Redstone Presbytery show that then supplies were sent two, three, four and five times a year. If there were preaching services in Kittanning more frequently than this by Presbyterian ministers—as in all probability there were, they must have been held by ministers who were appointed to supply two or three days at discretion between the meetings of Presbytery.

I find such a minute as the following in the records of Redstone Presbytery: "Mr. A. appointed to preach two days at discretion between this and our next meeting of Presbytery."

The Presbytery met stately twice a year. The "discretion" was as to both time and place, so that Kittanning may have had some preaching of which no record has been made. The names of those ministers appointed to preach in Kittanning may be given in the order in which they appear in the minutes, viz:

Second Sabbath of June, 1806—Rev. Joseph Henderson.

April, 1807—Rev. Mr. Porter—one day at discretion.

April, 1809—Rev. Mr. Galbraith appointed to supply one day at discretion.

April 17, 1810—Rev. Mr. Porter appointed to supply one day at discretion.

April 21, 1812—Rev. Mr. Henderson, appointed to supply one day at discretion.

April 13, 1813—Rev. Robt. Lee appointed to supply one day at discretion.

October, 1813—Rev. Mr. Porter appointed to supply one day at discretion.

1814—Rev. Thomas Hunt to preach first Sabbath in September and one day at discretion.

April, 1814—Rev. Mr. Lee appointed to preach two Sabbaths at discretion.

October, 1814—Rev. Mr. Lee appointed to preach one Sabbath at discretion, making five appointments for the year 1814.

April, 1815—The Congregation asked and obtained leave to apply to the Presbytery of Erie (the Allegheny River was the line between the Presbyteries of Erie and Redstone) for supplies, and the Rev. Mr. Lee was appointed to supply two Sabbaths at Kittanning.

April, 1816—Rev. Mr. Lee was appointed to preach two Sabbaths at Kittanning.

October, 1816—Rev. J. Stockton appointed to preach one day at Kittanning.

April, 1818—Rev. James Graham appointed to preach one day at Kittanning.

October, 1818—Rev. Robert Lee appointed to preach one day at Kittanning.

October, 1818—Rev. James Coe appointed to preach one day at Kittanning.

October, 1818—Rev. Joseph Henderson appointed to preach one day at Kittanning.

October, 1818—Rev. Robt. Lee appointed to preach one day at Kittanning. So that in 1818 five appointments have been made for Kittanning.

October, 1819—Rev. Robert Lee appointed for the 5th Sabbath of October.

April, 1821—Rev. John Reed appointed for one Sabbath at discretion.

April, 1822—Rev. David Barclay was appointed to preach in Kittanning at discretion. Also Mr. Thomas Davis, a licentiate of the Presbytery was appointed to preach in Kittanning on the 5th Sabbath of May, 1822.

On Saturday, the 31st day of August, 1822, after a sermon by Mr. Davis, "The First Presbyterian Church of Kittanning" was organized by Rev. Andrews and Mr. Thomas Davis. These services were held in the Court House on the corner of Market and Jefferson Streets. The organization consisted of 22 members, 11 being received upon examination and 11 upon certificate. Those received upon examination were the following:

THOMAS HAMILTON	MARY PATRICK
JOHN PATRICK	BARBARA PATRICK
SAMUEL MATTHEWS	ANNA PATRICK
JAMES MONTEITH	DAVID MAXWELL
PHEBE B. BROWN	MARY MATTHEWS
LYDIA ROBINSON	

Those received on certificate were as follows:

DAVID JOHNSTON	MRS. PATTON
SUSANNAH JOHNSTON	SARAH HARRISON
SAMUEL McMASTERS	MARY ROBINSON
SUSANNAH McMASTERS	MRS. COULTER
AGNESS ROBINSON	MARIA McKEE

MARY JOHNSTON

(Please notice that Agness Robinson's name appears on this list.)

At a meeting of the Congregation held the same day that the church was organized, August 31, 1822, the following persons were elected and having signified their acceptance were ordained and installed ruling elders in this church, viz: David Johnston, Thomas Hamilton and John Patrick—and the first observance of the sacrament of the Lord's Supper was on Sabbath first day of September, 1822.

At a meeting of the Presbytery of Redstone October, 1822, a "call" was presented from the church of Kittanning to Mr. Thomas Davis, promising him \$200 per annum for one-half of his time. But at the same time "calls" were presented to Mr. Davis, for all his time, from the churches of New Salem and West Union, Westmoreland County, Pa. He accepted the latter and consequently declined to come to Kittanning. At the same meeting of Presbytery, Rev. Mr. Davis was appointed to preach in Kittanning the first Sabbath of November and Rev. David Barclay the first Sabbath of December and so alternate until the next meeting of Presbytery so that the church would have preaching regularly once a month.

September 6th, 1823, the Sacrament of the Lord's Supper was administered by Rev. Mr. Davis.

At this Communion season seven were received into the church—six upon examination and one upon certificate. The church then numbered 27 members.

The first statistical report seems to have been made to Presbytery April 20, 1824, and is as follows: Membership 27, adults baptized 4, infants baptized 10. Contributed to missionary funds \$4.00, to commissioners fund \$4.00, to education \$20.

A communion service was held in September, 1824, at which were present three ministers—Revs. Nathaniel R. Snowden, Jesse Smith and John Reed. At this time five members were received.

A request was presented by this church to the Presbytery, April, 1825, for the ministerial labors of Rev. Nathaniel Snowden for two-thirds of his time as Stated Supply for two years time, to date from January 1st, 1825. This request was granted and Mr. Snowden was Stated Supply for this church for the years 1825, 1826 and part of 1827 when charges of a serious nature were preferred against him. Sometime near the latter part of 1827 or the beginning of 1828 he ceased his ministrations to this church.

At a Communion season, August, 1825, thirteen members were received into the church. The statistical report to Presbytery, April, 1826, is as follows: Total membership 40, missionary funds \$2.00, education \$3.00.

April 26, 1826, the little church met with a great loss in the death of one of its elders—Mr. John Patrick. November 11, 1826, Mr. Samuel Matthews was elected ruling elder but he was called to his rest in April 27 and was never installed.

From April, 1828, to June, 1830, this church was supplied by appointments by Presbytery. The names of those supplying were Revs. Thomas Davis, Nathaniel Snowden and Elisha D. Barrett.

The first meeting of Presbytery ever held in Kittanning convened December 1, 1829. It met for the purpose of trying Rev. Mr. Snowden on charges which were preferred against him touching his standing as a Minister of Christ.

Mr. Snowden was found guilty and suspended from the ministry until in the judgment of the Presbytery the way be found clear for his restoration. (The charge was "indulging too freely in alcoholic liquors.")

On October 5, 1830, Mr. Snowden was restored upon confession of and repentance for his sin.

In April, 1829, the church reported 47 members. In June, 1830, a "call" was presented to Presbytery by the church of Kit-

tanning for the ministerial labors of Mr. James Campbell, a licentiate of the Presbytery of New Brunswick. This "call" was for three-fourths of his time, promising him \$300. per annum; also one from Crooked Creek was presented at the same time for one-fourth of Mr. Campbell's time at \$100. per annum.

Mr. Campbell accepted the "call" and Presbytery met in Kittanning August 11, 1830, to ordain and install him pastor of the church in Kittanning. Rev. Samuel McFarron preached the sermon. Rev. Thomas Davis presided and delivered one of the charges. There is no record as to the minister who gave the other charges. So the first pastor of this church was Rev. James Campbell.

April, 1831, the church reported only 24 members.

October 4th, 1831—Mr. Campbell resigned his pastoral charge, therefore he was pastor over this church only a little more than one year. Mr. Campbell was a man of a high type of piety—earnest and faithful in Christian work. Why he made so short a stay in Kittanning does not appear from any records in my possession. Mrs. Campbell has the honor of having organized the first ladies' prayer meeting ever in existence in Kittanning. This prayer meeting was carried forward successfully for six months.

Mr. Campbell died in 1877 in the city of New Orleans.

From October, 1831, to April, 1834, this church was again dependent upon supplies approved by Presbytery—The names of the ministers appointed at different times as they appear on the minutes of the Presbytery were Revs. David Lewis, E. D. Barrett, John Reed, Thomas Davis and Mr. Montgomery.

In April, 1834, the church reported 32 members. Also the death of one elder—Thomas Hamilton, leaving the church with but one elder—David Johnston.

Rev. Joseph Painter commenced his labors here on the second Sabbath of April, 1834. He had visited Kittanning in the Fall of 1833, spent two Sabbaths and preached three sermons and then returned to his home in Northumberland County, Pa. He was then formally called to Kittanning and returned in the spring of 1834. Mr. Painter was installed pastor of this church November 14, 1834. At this installation, Rev. Elisha Barrett preached the sermon. Rev. Robert Johnson presided and delivered the charge to the pastor and Rev. David Lewis to the people. The "call" was for two-thirds of his time, salary \$333.33 1/3.

At a communion season in June, 1834—the first after Mr. Painter's arrival and before his installation as pastor—22 persons were received into full membership. On the same day that Mr. Painter was installed pastor, Mr. Hamlet Totten was ordained ruling elder in this church.

From this point for sake of convenience we will group this history into decades. We turn therefore to the report of January, 1844. The membership then is 92. During those ten years three additional elders have been ordained and installed. June 14, 1839, Chas. Montgomery and John Hood and on August 1, 1841, A. L. Robinson. Also on that day Alexander Colwell and J. R. Johnston were set apart as deacons. \$250 were given to all the benevolent works of the church.

The report of 1854 presents a membership of 111. The amount contributed from 1844 to 1854 to Boards of Church is \$531. Two additional elders have been installed—April 26, 1850, Mr. James Patrick and Mr. S. S. White. During these ten years 107 members have been received.

The report shows a membership of 146. Funds to the Boards of the Church from 1854 to 1864 are \$1,573. Five additional elders were installed. Fourth Sabbath of August, 1856, James Quigley, and on the 8th day of March, 1860, John Robinson, P. K. Bowman, Marcus Hulings and J. B. Finlay.

In the spring and summer of 1860 Rev. Geo. P. Hays associated with Dr. Painter and in the fall of that year a "call" was presented to Mr. Hays to become co-pastor with Dr. Painter. This call, however, was declined. An unusual degree of prosperity seems to have attended the church during 1860 as 35 persons were received into the church during that year. From 1854 to 1864 152 members were received.

On the first of April, 1864, there had been received into this church since its organization, 427 members, 146 of whom were in communion with the church April 1, 1864. Rev. T. D. Ewing preached first in Kittanning January 17, 1864, (then being a student in the Western Theological Seminary and member of the Senior class). Upon invitation from the Session, Mr. Ewing preached every alternate Sabbath with two or three exceptions until the first of April, 1864. Having preached five Sabbaths a "call" was prepared by the congregation, inviting Mr. Ewing to

become co-pastor with Dr. Painter. This "call" was moderated by Rev. S. J. Wilson, D.D., April 4, 1864, promising to pay a salary of \$800. It should here be noticed that the congregation had entered into an agreement to pay to the senior pastor, Dr. Painter, his full salary of \$500 during his life.

This "call" to Mr. Ewing was presented at a meeting of Presbytery of Saltsburg held at Glade Run, April, 1864, and accepted May 10, 1864. Presbytery met at Kittanning when the following order was observed in the ordination and installation services.

Rev. Wm. M. Paxton, D. D., then pastor of the First Presbyterian Church of Pittsburgh, preached the sermon. Text Ps. 118:25, "Save now, I beseech Thee, O Lord; O Lord, I beseech Thee, send now prosperity!"

The Moderator, Rev. D. W. Townsend, presided and proposed the constitutional questions. Dr. Painter offered prayer. Dr. Donaldson delivered the charge to the pastor and Dr. Woodend the charge to the congregation and on the evening of the same day, Rev. A. McElwain preached a sermon on "Presbyterianism."

From this time, on account of the increasing infirmities of years, Dr. Painter retired from the active duties of the pastorate. He continued to preach occasionally for five or six years when failing strength compelled him to cease taking any part in public services.

The year following was one of marked prosperity in the church and congregation. 54 members were received. 13 upon certificate and 41 upon examination. During the decade from 1864 to 1874 267 members were received. 134 upon certificate and 133 upon profession of faith. \$12,063 were contributed to the Boards of the Church.

April, 1867, the pastor's salary was increased to \$1,200. On the 20th of September, 1868, Col. J. G. Parr and J. E. Brown were ordained and installed ruling elders; also on the 6th of November, 1869, Wm. H. Jack was ordained and installed. The report of April, 1874, shows a membership of 275.

Sabbath morning, June 1, 1873, the senior Pastor, Dr. Painter, was called to his rest. And as the history of this church is so intimately and indissolubly connected with the life and labors of Dr. Painter, I will enclose in sending this history to the Historical Society a copy of the Memorial Sermon of Dr. Painter preached

November 16, 1873, and direct that the sermon be filed with the history of the church. Short of this would not do justice to the memory of Dr. Painter.

About the first of November, 1873, the ladies of this church organized a "Woman's Missionary Society." This society has been remarkably successful in its work. It has supported a foreign missionary paying the full salary of \$450 and has been instrumental in awakening a more general interest throughout the congregation in the cause of missions. On the 10th of November, 1874, a Woman's Prayer meeting was organized in connection with the Missionary Society.

This prayer meeting has been carried on with a good degree of success and has proved a great blessing to the church. The Young Men's Prayer meeting organized November 10, 1873, also deserves special notice as having done a great and good work in the church.

In 1874 the salary of the pastor was raised to \$2,000. The history of this church from 1874 to 1877 may be given best by quoting from the yearly "Narrative of Religion," which is on record on the minutes of the Session. The narrative of 1875 speaks of the growth and condition of the church as follows: "The ingathering from the world has not been as large as formerly and yet we believe that there has been more Christian work done by the congregation than in any previous year; there has been an increased willingness on the part of many in the congregation to engage in Christian work. Here special mention is made of the women of the congregation. Whilst they have supported a missionary on the foreign field they have also made a noble record in working for the poor and suffering in our own land and especially in our own town and community.

The weekly prayer meeting, the woman's prayer meeting and the young men's prayer meeting were all enjoying a good degree of prosperity. The contributions to the Boards of the Church notwithstanding the financial crisis were about the same as the previous year.

Fourteen members were added to the church, \$1,568 were contributed to the benevolent work of the church.

The narrative of the year ending April, 1876, is full of interest and is the briefest possible religious history of that year. It is as

follows: "The Lord has done great things for us whereof we are glad."

The year has been crowned with loving kindness and tender mercies. In answer to the prayers of his people God has poured out his spirit upon us and revived us. The interest began some time in October in the woman's prayer meeting and at the same time in the young men's prayer meeting. There was a marked increase in the interest in the congregation following immediately upon conventions for Christian Work, held at Crooked Creek and Slatelick. This interest continued until the "Week of Prayer" when we as a church and people were permitted to rejoice in the manifest presence of the Spirit of God. The services were continued with but an occasional omission until the middle of March.

There have been added to the church 78 members, 19 on certificate and 59 on profession of faith. 25 are heads of families and 10 were baptized. They were of all ages, from the little girl of ten to the old man of almost three score and ten.

Six prayer meetings are being carried on within the bounds of the congregation. The Woman's Missionary Society is going forward with its work steadily and successfully. When you inquire of us "Watchmen what of the night?" with hearts overflowing with gratitude we respond, "The morning seems to dawn." Contributions during this year to the benevolent work of the church were \$1,322.

The narrative of the year ending April, 1877, makes mention of about the usual degree of interest in the social and public worship of God during the year. A slight falling off in contributions to the benevolent work of the church but reference is made to the special interest in the cause of temperance in the town and church. Twenty-two members were received during the year and \$1,248 contributed to our Boards. From 1874 to 1877, 114 members were added to the church. The membership of the church April, 1877, 324. Since the organization of this church 807 members have been received. Three additional ruling elders were ordained and installed February 11, 1877, viz: James Martin, Geo. W. Doverspike and R. S. Slaymaker.

Such is a brief history of the pulpit and growth of the First Presbyterian Church in Kittanning up to April, 1877. (I have left the Sabbath School—also the different church buildings for a

separate history to be prepared at another time.) This history shows that whilst this church in an existence of 55 years has only been permitted to enjoy one general revival of religion, when it could truly be said "that times of refreshing came from the presence of the Lord," yet it has been blessed with a steady growth from its organization to the present time. Almost every year its history has added to its numbers and strength.

Thirteen years have passed since the installation of the present pastor. Thirteen years is no small part of this brief life and in a Christian's life it ought to show much done in the Master's vineyard. These years have wrought many changes in this congregation. Some 60 have passed over the river of Death. Many have removed to other churches and their places are occupied by others. Thirteen years has lifted a whole generation to manhood and womanhood. It has forced many of us, who then felt that we were youthful, well into middle life.

We realize today that much of the battle of life is past and it has silently, but surely passed others over the meridian of life, so that they must today admit that they are passing down the western slope; and how many others has it carried to the very verge of life, leaving them today beyond the three-score years and ten, to contemplate the race as almost run, waiting, as it were at the river for the summons to pass over.

The "First Presbyterian Church of Kittanning" is today strong in numbers (324 members) and in resources. God grant that each one in his different relation and position may be a worker in the vineyard so that the Master when he comes at any time to us saying "What doest thou here?"—with the consciousness of having His work upon our hearts and in our hands, we can answer and not stand speechless before Him. May the loving kindness of God to us as a church in the past constrain us all to a greater diligence in the future.

* * * * *

Since Mr. Ewing's history of the church is so complete it is not necessary to go over any of the ground which he has already traveled and taken us with him. From April, 1877, to April, 1884, the minutes record little except statistical reports and the annual "Narrative of Religion" which goes to Presbytery. These are

much the same from year to year; additions to the church and contributions to benevolences fluctuating according to spiritual conditions. For the benefit of any who may never have seen any of these reports a "sample" of each is given.

Narrative for the Year Ending April 1, 1885

TOPICS

1. PUBLIC WORSHIP

Question To what extent has the congregation been supplied with preaching during the year?

Answer Preaching all the year.

Q. 2 What have been the relative attendance and interest?

A. Attendance and interest good.

Q. 3 Is there any considerable non-church going within your bounds?

A. Yes.

Q. 4 Is there any noticeable neglect on the part of church members?

A. Some who neglect.

Q. 5 What proportion of the children and youth of the congregation habitually attend public service?

A. A large proportion.

Q. 6 Have you a Sabbath School?

A. Yes.

Q. 7 How many months of the year has it been open? If not the whole year why not?

A. 12 months.

Q. 8 What proportion of the children and young people of the congregation is in attendance?

A. A large majority or nearly all.

- Q. 9 What proportion of the adults is in attendance?
A. A good proportion.
- Q. 10 What lesson helps and other appliances are used? Give names.
A. Westminster Question Book and leaves, Westminster Teacher. Two large wall maps.
- PRAYER MEETINGS Q. 11 Have you a weekly prayer meeting?
A. Yes.
- Q. 12 What proportion of the members of the church attend it?
A. One-third.
- Q. 13 Are there any other stated meetings for prayer?
A. Young men's, young ladies' and ladies' prayer meetings.
- BENEVOLENCES Q. 14 Is there any noticeable growth in the spirit of benevolences as indicated in the readiness of the people to contribute of their means to the Lord's cause at home or abroad?
A. Yes.
- Q. 15 In what way are the collections for the Boards of the Church taken?
A. Every Sabbath .
- Q. 16 Are collections taken regularly in the Sabbath School and if so for what purpose?
A. Yes, chiefly for Missions.
- WOMAN'S WORK Q. 17 How many and what ladies' societies have you for the furtherance of special branches of Christian work? And in what state of efficiency are they?
A. Three—Foreign, Home and Pastor's Aid all in a good state of efficiency.

- | | | | |
|---------------------|----|----|---|
| FAMILY
WORSHIP | Q. | 18 | In how many families of the congregation, relative to the whole number, is family worship maintained? |
| | A. | | No basis for information. |
| CATECHISM | Q. | 19 | Is the Shorter Catechism taught and if so, to what extent and how? |
| | A. | | Yes, in Sunday School and home. |
| RELIGIOUS
PAPERS | Q. | 20 | In how many families of the congregation, relative to the whole number, is any religious paper of the Presbyterian Church taken? |
| | A. | | A large majority. |
| REVIVALS | Q. | 21 | Has there been any unusual religious interest in the congregation during the year? |
| | A. | | No unusual interest. |
| MORALS | Q. | 22 | Do intemperance, Sabbath breaking, profanity, card playing, dancing, or other special forms of evil prevail within your bounds? |
| | A. | | Yes. |
| | Q. | 23 | Are they increasing or diminishing? |
| | A. | | Some of these are on the increase. |
| | Q. | 24 | Do they invade the church? |
| | A. | | Some do invade the church to some extent. |
| DISCIPLINE | Q. | 25 | Has the Session endeavored according to the spirit of our system to exercise due oversight, control and discipline during the year? |
| | A. | | Yes. |
| | Q. | 26 | Has actual process been found necessary? |
| | A. | | No. |

ANNUAL REPORT TO PRESBYTERY**April, 1885**

Members added on Examination.....	14
Members added on Certificate.....	15
Whole number	350
Adults baptized	5
Infants baptized	22
S. S. Members.....	450

FUNDS CONTRIBUTED

Home Missions	\$ 255.00
Foreign Missions	621.00
Education	55.00
Publication	25.00
Church Erection	220.00
Relief Fund	110.00
Freedmen	181.00
Aid for Colleges.....	12.00
Sustentation	10.00
General Assembly	30.00
Congregational	2,821.00
Miscellaneous	599.00
<hr/>	
Whole Amount	\$4,939.00

Pastors



The First Pastor

REV. JAMES CAMPBELL

1830—1831

The first pastor of this church was Rev. James Campbell but so little is known of him or his work that it seems as though he had not been here. The first house of worship was built during his pastorate.

The Second Pastor

REV. JOSEPH PAINTER, D.D.

1834—1864

The church was without a pastor for three years until Rev. Joseph Painter arrived on the scene. He came here a widower with two sons and two daughters. His deceased wife's sister, Miss Elizabeth Vredenburg, lived with them for a time. She afterwards became the wife of Rev. John E. Freeman and they went as missionaries to India. Both were murdered in the Sepoy mutiny of 1857.

Mr. Painter's first wife's children have all passed on. The eldest son entered the ministry. He was Rev. Henry M. Painter and located in the South. Mr. Painter's second wife was Miss Mary Ann Irvin of Pittsburgh. Three of their children are living—Mrs. Annie Brown and Mrs. Mary Gates of Los Angeles, and Joseph Painter of Pittsburgh. Mr. Painter was installed pastor of this church by Blairsville Presbytery in November, 1834. The degree of Doctor of Divinity was conferred upon him by Jefferson College in June, 1858. He resigned the active pastorate when Mr. Ewing was set over the flock and the young pastor always showed him the respect due him. Sometimes the pastor emeritus is critical and officious. Dr. Painter was neither. He gave advice but it was never unsought.

He was not old when he was taken away—only 74 but physical infirmities had aged him. With long, flowing white hair, touching his shoulders, he looked a veritable patriarch. In his late years he walked with a staff almost as tall as himself and this made him a conspicuous figure when seen on the streets.

His greatest handicap was almost total deafness. He went to church but did not hear a word. He sat in an armchair between the pulpit and the family pew. His daughter found the hymns and the text for him. He thought out a sermon and at home told what thought he had developed and asked if it corresponded with what the preacher had said. Dr. Painter died June 1, 1873. Mrs. Painter followed him in death January 27, 1885.

The congregation made two unsuccessful efforts to secure an assistant to Dr. Painter. Calls were extended to Mr. Geo. P. Hays, who was a licentiate, and Rev. Philip H. Mowry, of Philadelphia, but both were declined.

JOSEPH PAINTER

BORN

In Saulesbury Township, Bucks County, Penn'a.
MAY 21ST, 1799.

GRADUATED

At Union College, Schenectady,
FOURTH WEDNESDAY OF JULY, 1822.

LICENSED TO PREACH

By the Presbytery of Northumberland, at Milton, Penn'a,
AUGUST 17TH, 1824.

ORDAINED

And Installed Pastor of the Lycoming Church, at Newburg, Pa.,
NOVEMBER 23D, 1825.

REMOVED TO KITTANNING

In April, 1834, and was installed Pastor of the First Presbyterian Church, in Kittanning,
NOVEMBER 14TH, 1834.

RESIGNED

The active duties of the Pastorate December, 1863, but still sustained the relation of Co-pastor until his death.

DIED

SABBATH MORNING, JUNE 1ST, 1873.

MEMORIAL SERMON

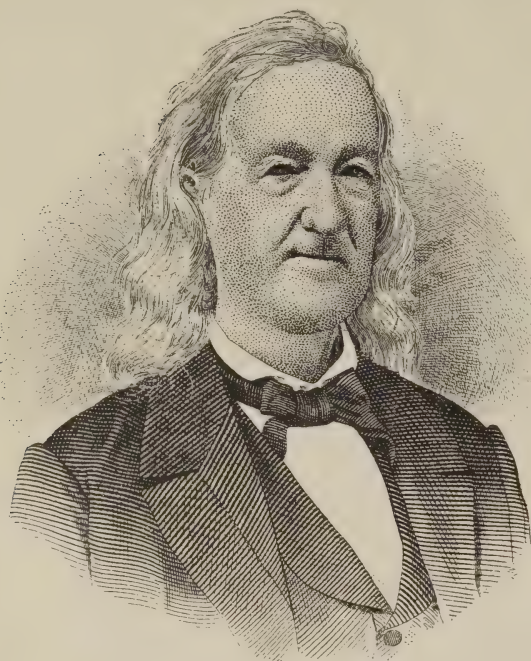
of the

Rev. Joseph Painter, D. D.*By* REV. T. D. EWING,
*Pastor of the First Presbyterian
Church, Kittanning*

Preached November 16th, 1873

and

Published By Request

**DEATH AND FUNERAL SERVICES****REV. JOSEPH PAINTER, D. D.***Went home to his Father's House, Sabbath morning, June 1st,
1873, in the 75th year of his age.*

The immediate cause of his death was a second, or, as some think, a third stroke of paralysis. He had been confined to his room almost wholly for the past year, but no immediate danger was apprehended until about ten days before his death, when he was again attacked by paralysis.

Then all felt that his time on earth was short, and as his physician remarked: "It was the beginning of the end."

He lingered in *great bodily* suffering, for the most part wholly unconscious, until Sabbath morning, June 1st, when the time of his departure came, and the spirit went out from the old home-
stead and up to its mansion in glory.

* * * * *

THE FUNERAL

The funeral took place on Wednesday, June 4th, from the First Presbyterian Church.

The bier was followed from his late residence by his bereaved family, all of whom were present at his death, accompanied by a

number of ministers from the Presbytery of Kittanning, and all the ministers of the different denominations in the town, followed by a large company of friends.

On reaching the church, which was tastefully draped in mourning and hung with wreaths of beautiful flowers, the coffin was placed on the front of the platform of the pulpit, where his lifeless body, in silent eloquence, to a large congregation, preached the last and a most tender and touching sermon.

His chair, in which for the last nine years he sat when able to be present at the house of God, was heavily draped in mourning, and hung upon it was a lovely wreath of tube roses, which seemed to say as plainly as words could express it: He is "not dead, but sleepeth." "He that believeth in Christ Jesus, though he were dead, yet shall he live."

The funeral services were conducted under the direction of the Rev. T. D. Ewing, his co-pastor. The services were opened by singing the 624th hymn: "How blest the righteous when he dies," &c. Scripture lessons were read by the Rev. Wm. Hilton, rector emeritus of the Episcopal Church.

The funeral address was made by the Rev. Dr. Donaldson, of Eldersridge, who had been an old and greatly esteemed friend of the deceased, and a co-presbyter with him for more than thirty-five years. The address was a most tender and touching one; presenting the prominent points in the character of the deceased, especially with reference to him as a preacher and a presbyter, and closing with some practical lessons to be drawn from such a life. The address was admirably adapted to comfort the sorrowing, and to stir deeply in the hearts of all an earnest desire to live a christian life.

Prayer was offered by Rev. J. N. Dick, D. D., of the United Presbyterian Church. A hymn was then sung, closing the services at the church.

The funeral procession then formed and proceeded to the cemetery. The places of business were all closed, and the large crowds of people that lined the streets told of the high regard that was entertained by all classes for the deceased.

At the grave the body was committed to the earth with deep and solemn feeling, but in the assured hope of a glorious resurrection.

After the coffin had been lowered, the following passages of Scripture were repeated by the Rev. T. D. Ewing:

"I heard a voice from heaven saying unto me, write, Blessed

are the dead which die in the Lord, from henceforth; yea, said the Spirit, that they may rest from their labors, and their works do follow them."

"Let not your heart be troubled: ye believe in God, believe also in me.

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

"And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also."

"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live."

"We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

"I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope.

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him."

"Now is Christ risen from the dead, and become the first fruits of them that slept."

"It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And as we have borne the image of the earthly, we shall also bear the image of the heavenly.

"We shall not all sleep, but we shall all be changed,

"In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

"For this corruptible must put on incorruption, and this mortal must put on immortality.

"So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, *Death is swallowed up in victory.*

"O death, where is thy sting? O grave, where is thy victory?"

“The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory, through our Lord Jesus Christ.”

The whole services were then closed with the benediction, by the Rev. G. A. Reichart, of the German Lutheran Church, the oldest pastor in Kittanning.

KITTANNING, PA., *Monday, 17th November, 1873.*

REV. T. D. EWING,

Dear Sir:

The undersigned having listened with great interest to your Memorial Sermon on the life and character of the late Dr. Joseph Painter, would respectfully request you to furnish them a copy for publication.

J. A. COLWELL.

T. C. McCULLOCH.

EDWARD S. GOLDEN.

GRIER C. ORR

JOHN G. PARR

J. E. BROWN

P. K. BOWMAN

W. W. HASTINGS

W. H. JACK

JAMES PATRICK.

TO MESSRS. COLWELL, McCULLOCH, GOLDEN, ORR, PARR, BROWN,
BOWMAN, HASTINGS, JACK AND PATRICK,

Dear Sirs:

I herewith cheerfully submit a copy of the Sermon, preached on the 16th inst., on the life and character of Dr. Painter, for publication.

Very sincerely, yours,

T. D. EWING.

The sermon which follows, was preached for the purpose of recording some of the events of a life of great historic interest to the whole church, but, *especially* to that part of the church in which he spent the strength and vigor of his life; and as a small tribute of affection, to one endeared by the tenderest associations, and by the memories of the constant and uniform kindness with which he received and cherished his co-pastor.

SERMON

*"Why weep ye, then, for him, who having run
The bounds of man's appointed years, at last
God's promises fulfilled, life's labors done,
Serenely to his final rest has past."*

*"While the soft memory of his virtues yet
Lingers like twilight hues, when the bright sun is set."*

"HE HAD DONE GOOD IN ISRAEL, BOTH TOWARD GOD, AND TOWARD HIS HOUSE."—2 Chron. 24:16.

It is native to the human heart to recall and ponder over the virtues of the useful and the good. Profane history is, for the most part, a record of the lives and acts of those whom the world would delight to honor. Sacred history is, for the most part, a record of the lives and acts of those whom the church and the people of God delight to honor.

True, in sacred as in profane history, the characters of many of the most unworthy and wicked appear; but they are rather *accidents* than *properties* of history. History has not been written for them; they appear upon the scene only to show the enemy with which the great and the good have had to contend. Both the world and the church are willing that the lives and acts of the wicked and the worthless, as far as possible, shall be forgotten. "The memory of the just is blessed, but the name of the wicked shall rot." (Prov. 16:7.)

The Bible throws a sort of sacredness about the memory of departed worth, and, by its teaching, shows that one of the best and most attractive forms of inculcating and fostering the love of excellence, the love of that which is noble, and worthy, and true, is to recall and record the history of those who have lived useful lives.

The history of the tried and faithful soldier of the cross, in its narration, often quickens the march, and strengthens the resolution, and confirms the courage of those who, amid the dust and danger, and discouragement of the same conflict, are pressing their way along the same toilsome journey.

So the history of the man of God remains as a guide-post pointing to the dangers that encompass our path; and, at the same

time, with almost unerring certainty, pointing to the pathway that leads to life.

We are today summoned, in thought, to the life and death of a faithful ambassador of Christ, who spent the vigor and strength of his manhood in laboring in this portion of his Master's vineyard; and who, during the evening of his life, in counsel and in prayer, as an aged father, was with us until the "silver cord was loosed, and the golden bowl was broken, and the pitcher was broken at the fountain, and the wheel at the cistern;" until the old homestead, through infirmity and disease, crumbled down, and the spirit went up to the house not made with hands, eternal in the heavens.

His name on earth was not associated "with great hero-deeds, or brilliant martial exploits." He had a better, a far higher vocation. For almost fifty years he had stood a leader amongst the hosts of God's elect. He had stood, for long years, as a public servant, to plead with God for man, and with man for God. He had lived not for self, but for God and his fellowman. He had spent his life in teaching and counselling, and in entreating and beseeching men to be reconciled to God. It was his *character* and his *worth*, *not his worldly position*, which gathered that sorrowing crowd on the day of his burial, and which occasioned every place of business in the town to close its doors, in token of respect for the deceased, as the funeral procession passed from the church to the cemetery. The explanation of the honor shown to him by the citizens of the town, as well as by the members of this congregation, may be found in the text: because "he had done good in Israel, both toward God, and toward His house."

It would be interesting and profitable, did time permit, to dwell upon the history of *Jehoiada*, the servant of God, concerning whom the text was first spoken. As you will notice, the text is an *inference* from his life, or, rather, it is an explanation, to show why they so honored him in his burial. They buried him in the city of David, among the kings, *because* "he had done good in Israel, both toward God, and toward His house."

But I have selected these words for the purpose of making an application of the general truth taught, to the life and labors of that venerable minister of Christ, whose recent decease we today commemorate.

Rev. Joseph Painter, D. D., son of Jacob and Deborah Painter, was born May 21, 1799, in Saulesburg Township, Bucks Co., Pa.

Of his youth, until he arrived at the age of sixteen, the writer has been able to learn but little. It appears incidentally in his correspondence, that in early life he was left an orphan, under the care of a guardian, Abraham Reed; and that this part of his life was spent on a farm, or clerking in a store, in or near Easton, Pa.

At the age of seventeen, he commenced his studies in the classics, literature and science, at the Amwell Academy, N. J.; and it was soon after he entered this academy, that he made choice of his profession.

Having finished his academic course, he entered the Sophomore class in Union College, Schenectady, N. Y., September 22d, 1819, where he graduated the fourth Wednesday of July, 1822. The two years subsequent to his graduation were spent in Danville, Pa., in the family of Rev. Isaac Grier, teaching an academy, and studying theology privately, under the direction of the Rev. John B. Patterson, for many years the pastor of the Mahoning Church, Danville.

November 17th, 1824, he was united in marriage to Miss Hannah, the fourth daughter of the Rev. John S. Vredenburgh, Pastor of the Reformed Dutch Church in Somerville, New Jersey, and grand-daughter of the Rev. James Caldwell, of revolutionary fame, who was most inhumanly murdered by a drunken sentinel, at Elizabethtown Point, N. J., November 24, 1781.

And here seems to be the proper place to introduce an account of Dr. Painter's conversion, and early religious experience; also, motives for seeking the gospel ministry; as drawn up by himself, and found by me among his posthumous papers. The paper has upon it the following inscription: "1823, Danville, Columbia Co., Pa., previous to my reception, under the care of Northumberland Presbytery."

I will not attempt to make extracts from this paper, but will give it entire. First, because of the light which it throws upon his whole subsequent history; and, second, because of the great value of the paper itself, considered from the standpoint of religious experience.

It is worthy, in my opinion, of being placed side by side with

the history of the conversion and religious experience of Calvin or Luther, or any of the Reformers.

It is as follows:

"To the best of my recollection, I had no religious impressions until the fifteenth year of my age; although, previous to that time, I had frequently, through fear, and particularly at night, engaged in the exercise of prayer. After the commencement of the sixteenth year of my life, I was taken sick; several times during which illness my mind was somewhat exercised about a preparation for death. Twice in the fore part of that year I was laid on a sick bed, and thought about dying, but had no hope of salvation, except the general mercy of God. The first time that this *general mercy* was suggested to my mind, it appeared as a weak prop. There was an awful obscurity involved in it, and a great uncertainty whether it would be extended to me. But, as a drowning man catches a straw, so I, when I discovered that every other hope was taken away, gladly seized upon the *general mercy* of God, and *on it* I anchored my soul. This afforded a temporary respite to the terrors of conscience, and lulled me into a temporary respite to the terrors stored to health, I sinned with less remorse, and engaged in more acts of impiety.

"But I was not permitted to enjoy health long, before I was again confined to my bed with a more serious disease than ever had previously afflicted me. It was the bilious fever. The attending physician viewed me as dangerously ill. My friends thought me past recovery. It chilled my blood to think of death. The grave, to me, was dark and cheerless. Beyond the grave was an awful gloom, and black despair.

"There was not a word said to me respecting my preparation for death; nor did I communicate my own sentiments on that subject to any person. When I saw my friends in tears, I bade them *weep not for me!* Thus, like a stoic, I concealed the sensibilities of my nature, and smothered the keen anguish of despair.

"But my disease, however, was not so malignant but that it would yield to the remedies applied; it took a favorable turn, and, through the providence of God, I was again gaining my usual health. But, being very much debilitated, I was still under the necessity of keeping my bed. Thus circumstanced, I was first brought to feel the sacred realities of an eternal world; and, from this period of my life, I date my serious impressions. I will briefly narrate how my mind was exercised at that time; being aware, however, that many things attending it will come under that denomination of religious feelings which are pronounced, by some divines, to be enthusiastical hypocrisy.

"One Sabbath evening, about nine o'clock, when my mind was

very composed, and quite vacant—at least, not seriously occupied in any particular train of thought—on a sudden, I was greatly alarmed at my perilous situation as a sinner. Restless as a wave of the sea, I rolled from one side of the bed to the other, smarting under a sense of guilt; beholding an incensed Jehovah frowning upon me from above; and visibly, as it were, the flames of hell surrounding my bed. The light that flashed across me, and around me, was, in all probability, imaginary; but it was as clearly and distinctly seen by me, as if it had been, in realty, *material* light. The agitation of my body was so great as to attract the notice of my nurse, who frequently interrogated me respecting the cause of my disquietude, without receiving any answer. At last, forced by repeated solicitation, I exclaimed, '*I am a sinner!*' I was asked, 'how I knew it?' My reply was '*I feel it!*'

"The person knelt down at the side of my couch and prayed; but not with an audible voice.

"For two days and one or two nights I lay in this state of mind. My grief was pungent, and the anguish of mind awfully keen. My burden was intolerably heavy, and despair drank the tears as they flowed; Justice still crying, '*Spare not! Spare not!*'

"As I had enjoined the strictest secrecy of my state of mind on the nurse, there was not one word said that could comfort me. I was shamefully ignorant of the gospel plan of salvation, and my thoughts at that time were the most gloomy and appalling that I had ever had. My nurse, being apprehensive that complete derangement of mind would be the necessary consequence of my grief, anxiously pressed me to think of the store, which I then attended, or the farm, or some other object than that which disturbed me; but my thoughts were too much absorbed with the consideration of eternity, an awful judgment, and the unspeakable torments of hell, to be diverted by the *store*, the *farm*, or any other inferior object.

"But, gradually, this great excitement subsided, and my mind became tranquil. I then seriously engaged in prayer, and in reading the Bible, to discover the way of escaping misery. Not having been instructed in the very first principles of the Christian religion, I found difficulties on every side. I not only prayed for myself, but for relations that had been dead for many years; and did this until, from reading the Bible, I discovered it was wrong.

"My mind, however, became daily enlightened with the great truths of the Bible, which I read with much attention, and pious meditation. But still I was in the dark, and knew not how to live a Christian life.

"Finally, I came to this resolution: that the whole of my future life should be spent agreeably to the holy commandments of

the Bible; that I would live entirely free from sin, and faithfully perform every enjoined duty.

"This scheme of saving myself flattered my proud heart, and diffused a complacent satisfaction through the whole system. But, by a careful perusal of the scriptures, I discovered that every action of my life must be in conformity to the law of God; that every thought must be pure, and all the passions entirely subdued; and that the whole tenor of my conduct, in every situation, and under all circumstances, must be parallel to the divine decalogue. Seriously reviewing my daily experience, I found myself very delinquent in duty. That I was guilty of positive sin, in thought, word, and action. Not only so, but there was an account of fifteen years standing against me. This thought distressed me very much; for it was evident that I should be eternally lost, unless there could be satisfaction given to divine justice for those actual sins which had been committed in my youthful years.

"Thus was I filled with doubts, fears and distress, and knew not how to get relief. I found that my self-righteousness must be abandoned, and that my hopes of happiness must be built on a surer foundation. During this conflict of hope and fear I diligently searched the *Word of God*, and engaged in prayer for direction. And whilst one evening I was on my knees, crying for divine aid and direction, suddenly all my former plans were relinquished—my doubts vanished in a moment, and I saw with an unclouded eye the Saviour of sinners! The Lamb of God who taketh away the sins of the world. He appeared to be at the right hand of God. The Mediator between God and man. The only hope set before me. The only way of salvation was through His merits. The whole Trinity seemed very bright and glorious, but the Saviour appeared to me to offer Himself as my *surety*, my *advocate*; one who would undertake my cause, and give me deliverance. Compassion, love and mercy beamed from His countenance—my mind was lost, for a moment, in wonder and astonishment! Such a view of heavenly things never before met my astonished eye. If I remember correctly, there was a little reluctance in giving up my cause *entirely* into the Saviour's hands. At last I was brought to venture my all on Him, and to receive Him as my only Saviour and Redeemer.

"The joy that I felt at that time was unspeakable and full of glory. The glory of God seemed visible to my natural eyes, and my room appeared illuminated by the divine presence. Heaven and all its joys were apparently within reach; it was a delightful moment to my soul. I enjoyed perfect bliss. This transport lasted for some considerable time, and my mind was occupied wholly in adoration and praise.

"At that time, I wished for no more intercourse with mankind,

but ardently desired and requested to be taken immediately to Heaven. I felt then that nothing could make me happy but to praise and adore God eternally, and enjoy him forever. I had lost all relish for earthly objects and was grieved to think of again mingling with a gay and thoughtless world.

"The whole of this scene passed in my sick room, when I was so far recovered as to be able to sit up and walk about a little.

"The emotions of mind were at that time communicated to no person but my nurse. After much thought and reflection I concluded it to be my duty to enter again into the busy world, but not without praying heartily for the restraining grace of God to preserve me from sin. I enjoyed great peace of mind the remaining part of that year. A sweet and heavenly calm would often pervade my mind for whole days; and amid the avocations of life, my thoughts dwelt on heavenly things, and my soul communed with God.

"My enjoyment in reading the scriptures was great; whilst meditating thereon, the fire would kindle and my soul burn with seraphic ardor, to be like Christ, whom I was commanded to imitate. Whatever passages of scripture applied to moral conduct, or had any bearing on the corruption of the human heart, were closely and seriously considered by me, with a special reference to my personal concern in them.

"And thus, by reading the bible, by prayer and the enlightening influences of God's Spirit, I was led on to embrace the gospel plan of salvation; for I was not instructed orally by any friend, nor did I hear preaching in that year, excepting a few times. But I always did attend to hearing sermons when an opportunity offered, but that was seldom.

"Having arrived at the age of sixteen, it became my duty to choose a profession or trade, or that avocation in life by which I was to be supported; it being left entirely to my own option, I found more difficulty in making a choice than can be easily imagined, except by those who have been similarly situated. To discover what occupation would best accord with my determined resolution to serve God, exceedingly increased this difficulty. But my anxiety about getting a living in the world was relieved by a consideration of Matt. 8:33, "Seek first the kingdom of God," &c. This text dwelt on my mind for many days.

"To the medical profession, to which I should have been in all probability, if my father had lived, induced to turn my attention, I had a natural antipathy, owing to the exceeding inability of my nervous system; and about the mercantile business, in which I was about to engage, I had many scruples of conscience. There were many temptations to injustice and fraud attending it, which made me think seriously of giving it up and engaging in some other employment.

"But my mind was still unsettled, and no other occupation, at that time, appeared further removed from danger, my final conclusion was to enter into a commercial line of business. But being advised not to accept a situation in the city, which was offered, I concluded to spend a few months at an academy.

"It was while attending to academical studies that my mind was fully made up to devote myself to the gospel ministry. It was after cool and deliberate reflection that I came to this resolution. No person suggested it to me, nor did I consult with a single human being respecting the propriety of this measure. Indeed, I had not, as yet, told any living person, but one, of my religious feelings.

"During a vacation in the academy I visited my guardian, and applied to him for money, to be expended on my education. Whether I told him my design in acquiring an education I cannot say, for he was an irreligious and very austere man. I spoke to him of the subject with much delicacy, and expatiated on the general advantages of classical literature. He, however, gave his consent, and then I made known my intention to my nurse, who approved of it.

"When my relations found out my determination in educating myself for the ministry, they all *unanimously* disapproved of it, but I only regretted that their views did not coincide with mine. I told them then of my fixed purpose, and continued that course of conduct which conscience told me was right. My relations have always treated me kindly, but do even to this day regret my choice.

"Two years passed, from the time that my mind was thus changed in its religious views, before I joined a church. My delay was occasioned by fear of losing my serious impressions—the same reason caused me not to inform a third person of the change. By acting in this manner I deprived myself of much comfort and satisfaction, which result from free conversation and advice on religious subjects.

"The motives which had most weight in determining my choice of a *clerical profession*, were the following:

"I thought I could serve God more acceptably in that way than any other. My ardent desire was then, and is now, to be wholly, entirely and unreservedly devoted to His glory. I felt then, and I do now feel, that I could give up the dearest earthly object, when called in His providence to do so, for His sake. I feel a willingness to follow whithersoever God shall, in His good providence, call me; and to perform with cheerfulness and filial piety whatever He may command. Nay, I do not count my life dear to me if I can serve God acceptably, and glorify Him in all my actions. The next general motive is this: I have had for many years, at least

ever since my thoughts were turned to the ministry, a fond hope of being beneficial to my fellow beings, that I might be an *instrument* to their conversion, and become a co-worker with God in advancing His kingdom on the earth and in calling His elected people from the four corners of the world. These have been and are now my principal motives—I know no others.”

The following postscript is at the close.

“I have been speaking of God’s gracious dealings with me; have told particularly of my joys and comfort in religion, and the height to which they have risen.

“But it must not be understood that I have *always* felt the gracious presence of God with me since my remarkable change of mind. No, I have often been cold and lukewarm and formal in my devotions—had my doubts and fears, joys and sorrows—sometimes wandering a long time in this wilderness, at other times had Pisgah views of the Promised Land.”

From the minutes of the Presbytery of Northumberland, the following facts have been gathered concerning his reception by that Presbytery—licensure and ordination:

“Mr. Joseph Painter, a graduate of Union College, was taken under the care of the Presbytery of Northumberland, October 7th, 1823.” Subjects were assigned him from Exegesis and Homily, to be read at the next stated meeting. (The subject for Exegesis was: “*Num inter communem et specialem gratiam essentielle discrimen sit?*” And for Homily: Matt. 11:25, 26.) April 21, 1824, Mr. P. delivered the Exegesis and Homily, and was also examined in Latin and Greek, the Sciences and Systematic Theology—“giving on all competent satisfaction.” At this same meeting he was directed to prepare a Presbyterial exercise on Heb. 1:1, 2; a lecture on 2 Cor. 4:1-7; and a popular sermon on Rom. 5:1, to be delivered at next meeting.

“Aug. 17, 1824, Mr. Painter opened the meeting of Presbytery at Milton, Pa., with a sermon from Rom. 5:1, and read a critical exercise and lecture, both of which, together with the popular sermon, were sustained as parts of trial for licensure—whereupon he was licensed as a probationer for the gospel ministry.

“April 19th, 1825. At a meeting held in the Warrior Run Church, he was, on application of the Lycoming Church, appointed to supply that church until the next stated meeting.

"October 7, 1825, at Milton, Pa., Mr. P. accepted a call for his pastoral services from the Lycoming Church, on a salary of \$500. Text assigned for his ordination sermon, 1 Cor. 2:2. He was ordained and installed pastor of the Lycoming Church at Newbury, Pa., November 23, 1825. The Rev. W. R. Smith, of Northumberland, preached the sermon; the Rev. J. H. Grier, of Jersey Shore, delivered the charge to the pastor, and the Rev. John Bryson, of Warrior Run, to the people."

Dr. Painter represented the Presbytery of Northumberland in the General Assemblies of 1827, 1828 and 1832, and this *fact* is worthy of special notice.

It is remarkable that one so young in the ministry (only two years) should have been sent to the General Assembly, and that he was sent two successive years, warrants us in inferring, that at that early age, he had secured the *confidence* of his brethren in the ministry as a wise and prudent Presbyter.

The pastoral relation existing between him and the Lycoming Church was dissolved April 20th, 1831. Between April, 1831, and March, 1834, he labored in the churches of White Deer, Warrior Run and Peniel, (all in the Presbytery of Northumberland,) as stated supply.

In the fall of 1833, Dr. Painter, thinking of making a *change* in his field of labor, and after some correspondence with the Secretary of Domestic Missions, with reference to becoming a missionary, decided to make a tour of observation through Western Pennsylvania and Eastern Ohio. Alone, in his sulky, he entered upon this tour, visiting Hollidaysburg, Johnstown, Blairsville, Saltsburg, Apollo and Freeport. He stopped one night at the house of Rev. Samuel McFerren, D. D., of Congruity, Westmoreland County, to counsel him as to the churches in Western Pennsylvania. Dr. McFerren then first named to him Kittanning, and urged him to visit *that place*. The arguments of Dr. McFerren (as given to the writer by Dr. P.) were:

"That the church in Kittanning was very small; that it was decreasing—the membership being diminished by death, by removal of residence, and by annexing with churches of other denominations; and that it had *only one elder*, David Johnston, Esq., and if the church did not soon secure a pastor, it would become extinct."

Dr. Painter's reply was: "That he had left his home with a view of visiting the Great West, and that he would pursue his journey at present, but if practicable, on *his return*, he would visit Kittanning."

He therefore continued his journey through Pittsburgh, Canonsburg, Washington and Wheeling—passed over into Ohio and stopped at St. Clairsville; here he spent two Sabbaths, was pleased with the place and the people, and the people were so well pleased with him as to urge him to remain, or to return and become their pastor. Here, an *incident* of a *trivial nature* in itself, and yet one that gives us an insight to the character of Dr. Painter, disposed him to abandon all idea of settling in Ohio. He was invited to marry a couple, and having accepted the invitation, was about leaving the house where he was stopping, to go and officiate at the marriage, when one of the elders met him and asked him "if he had a *permit* to marry?" "What is that?" inquired the Doctor. "A written statement, signed by the prothonotary, authorizing you to marry the parties," said the elder. "I marry," replied the Doctor, "by virtue of my office; custom in this case becomes law, and marriage, by an ordained minister of the gospel, is, in Pennsylvania, valid and legal; I decline officiating on this occasion, and will return to Pennsylvania; it is my native State; I like her laws, and can be better contented in that State than in any other State in the *Union!*"

He returned the next week to Pittsburgh, and thence, in his sulky, by way of Freeport and Slatelick, came to visit Kittanning.

Here he spent *two Sabbaths*—preached three sermons and left on Monday morning for his home in Northumberland County, where he arrived on the Saturday following, November 16th, 1833—just forty years ago today.

A *home* made joyous by his safe return, but whose rejoicing was soon turned to mourning. In the mysterious providence of God, a dark cloud of sorrow, all unseen by that happy circle, was even then pending over them. The night following his return his wife took sick, lingered a little more than two weeks, and died, December 4th, 1833, leaving him with a family of four children, one an infant; the eldest about six and a half years old.

The record of this sad event, in his own hand-writing, is:

"A beloved wife, endeared to all her acquaintances in life, and mourned by all when removed by death."

"She died without a struggle, without a groan—she literally fell asleep, and appeared as sweet in death as in life."

The Church in Kittanning at once took preparatory steps for securing Doctor P. as their pastor, expecting at the same time that one-third of his time should be spent in preaching in Rural Valley. The following letter will best explain *their action*:

"Kittanning, 27th November, 1833.

REV. JOSEPH PAINTER,

Dear Sir:—In accordance with the unanimous wish of the members of the Presbyterian Church here, and of some of the prominent citizens of Rural Valley, we invite and solicit you to take charge of these two congregations, as stated pastor. And the undersigned hereby pledge themselves for the payment to you of the sum of five hundred dollars, annually, for your services, while you continue pastor of said congregations. We are, Rev'd and Dear Sir,

Your humble servants,

DAVID JOHNSTON,—*Sole Elder.*

A. COLWELL,
SAM'L MCKEE,
JNO GALBRAITH,
J. E. BROWN,
JOHN R. JOHNSTON,
CHAMBERS ORR,

Trustees of the First Presbyterian Church in Kittanning."

Dr. Painter accepted this invitation, and at once made preparations for removing to Kittanning. He arrived there with his family the first week in April, 1834, and preached the *second Sabbath of April*.

The reasons for the pastoral relation existing between Dr. P. and the Lycoming Church being dissolved, incidentally appear in a correspondence between him and Dr. George Junkin. It appears that both as a *preacher* and a *pastor* he was greatly admired and loved by his people. The congregation was united and prosperous, but they were neglecting to pay him the salary which they had promised him. And, strange as it may have appeared to them, the Doctor could not *live* on a mere "promise to pay." On the back of the "call," from the Lycoming Church, promising to

pay him \$500.00, I find the following entry, which will explain itself:

"October 1st, 1833. Due on this call, \$850.00, with interest."

It seems to be a parallel case with many of those, at the present day, if we are to judge by the resolutions passed and published in our religious papers, where separations take place between pastor and people. It is one of those *facts* in history which is to me perfectly inexplicable. A people devotedly attached to their pastor, and yet systematically starving that same loved pastor.

September 23, 1834. Rev. Robert Johnston preached in Kittanning, and moderated a "call" for two-thirds of Doctor Painter's time. This call being accepted, the Presbytery of Blairsville appointed November 14th, 1834, as the day for the installation, and the following committee to take part in the installation services: Rev. Elisha Barrett, to preach the sermon; Rev. Robert Johnston, to preside and deliver the charge to the pastor; and Rev. David Lewis, to charge the people. In accordance with this arrangement, Dr. Painter was installed pastor over the First Presbyterian Church, Kittanning, November 14th, 1834. (39 years on Friday last.)

Doctor Painter now preached one-fourth of his time in Rural Valley; his church was a small log school house; his pulpit, a dry goods box on end; his salary, \$80.00, payable in produce, at market price, in Kittanning. His audience, very small at first, increased in numbers, until in the Spring of 1835, Presbytery directed a church to be organized. A church was organized by Dr. Painter, August 20th, 1835, and called the Presbyterian Church of Rural Valley. Here, the Doctor preached one-third of his time, until the Fall of 1840, when a new church having been built, and the congregation having admitted to full membership eighty-five communicants, so prosperous as to desire the one-half of a pastor's time, he declined serving them longer.

He then began preaching in Wayne Township, Armstrong County, and in a few months an application was made for an organization. The Doctor and Hon. John Calhoun, Elder, by order of Presbytery, organized the church at the house of Joseph Clever; the organization was called *Concord*. I have found the following entry made by the Doctor: "The house in which the congregation met, when the organization was effected, was a log

cabin with one room; in it was a family of children and all the people that assembled at that time, and yet there was room for more, but the people were united and had a mind to work." The church of Concord grew rapidly under his ministrations, until the 31st of March, 1853; but the field required more labor than the Doctor was able to give it. He left that young church in a happy and prosperous condition—during his ministry, eighty-six persons were admitted to the communion of the church. I quote from a letter received from an elder in Concord Church: "Doctor Painter usually rode out on Saturday, and returned on Monday, stopping with the people by turns, and although cooking, eating and sleeping were all done in the same apartment, by most of them, yet his coming was hailed with pleasure by both old and young." The journeying to and from Concord, a distance of twelve miles from Kittanning, generally on horseback, exposed to the wet and cold, proved too much for his strength; his health began to fail, and in the spring of 1853, he ceased to supply that church.

In the summer of 1834, Dr. Painter first visited the Crooked Creek Church, having been organized some time, but was then almost extinct. He could only give them about one-sixth of his time, but under his watch and care it soon revived, and in a few years, all his time being required in his pastoral charge, he transferred it to other hands in quite a prosperous condition.

The Doctor's account of his *first visit* to Crooked Creek Church, has fallen into my hands, and I here insert it as an interesting item in the history of that church.

He writes: "I first visited the church of Crooked Creek in the summer of 1834. The people had ceased to attend church among themselves, and though they had commenced some years before to erect a church, they had not finished it. They had cut and hewed and put up logs for a large church, and had it under roof; the places for the doors were cut out, but the house never had a floor, or doors, or windows, and the wide places between the logs had never been closed. When I first saw it, I noticed some sheep reposing on the ground within the log enclosure; in fact, the building appeared to be the resort of all kinds of cattle that grazed about through the woods; they had free ingress into it, and egress out of it."

From this date, the church in Kittanning took the whole of

Dr. P.'s time, and here he continued to labor, until age and increasing infirmity induced him, in December, 1863, to retire from active duties of the pastorate.

Mr. Painter, on the 13th February, 1839, was united in marriage with Miss Mary Ann, eldest daughter of Boyle Irwin, Esq., of Pittsburgh. This happy relation was continued in the kind providence of God, through his life; so that in his declining years he was cheered and blessed with the tender care and undying affection of a devoted wife.

It will be seen from this brief sketch, that the field of Dr. Painter's labors, making Kittanning the centre, would have a radius of about fifteen miles. Within this territory, since 1834, there have been ten churches organized; and today, on this same territory, there are nine Presbyterian ministers laboring for the whole or part of the time, whilst there are in full communion in these churches, over 1,200 members according to reports of 1873. How much is due to the labors of Dr. P., for the strength of Presbyterianism, in this territory today, we may not attempt to estimate. The influence of a man of God cannot be even approximated by the extent of territory over which he has labored. As well measure the extent of the wave upon the sea, as you stand upon the vessel, by the eye of sense; it will roll on far, far beyond your vision, even until it reaches the shore. So the influence of a man of God; it even passes beyond our vision; it is not even limited by time; it will roll on and on over the plains of glory.

Dr. Painter's attainments in literature, especially sacred literature, were of a high order. A graduate of Union College, N. Y., in 1822.

Among his papers I find the following letter from Dr. Nott, recommending him as a teacher of youth:

The bearer, Joseph Painter, a member of the Senior Class in this College, is a young gentleman of an amiable disposition, of exemplary piety, of honorable standing in his class, and of very respectable literary attainments. As he is desirous to devote some time to the business of instruction, before he enters on the study of a profession, he is hereby recommended to those who are desirous to employ a teacher of youth.

ELIPHALET NOTT.
AND W. YATES.

UNION COLLEGE,
March 11th, 1822.

He also received a second degree in 1846, (A. M.,) from the same college, and in 1858, the honorary degree of D. D. was conferred upon him by Jefferson College, Pa.

Endowed by nature with a superior intellect, and being a close student all his life, he secured the first rank as a scholar in the ministry. His was no mere superficial knowledge; it was solid and substantial. Every discourse, whether extempore or delivered after careful preparation, discovered his ripe scholarship. When the degree of D. D. was conferred upon him, it was truthfully said by a correspondent of the press, "The *title* is theological, and few in any land deserve it better than Rev. Dr. Painter."

As a *Christian*, his private life was unimpeachable; the deep experience through which he passed at his conversion, taught him thoroughly, both of the heinous nature of sin and of the power of grace in the heart, so as to lead him to habits of close discrimination in christian experience, and thus he formed a deep acquaintance with his own inner life. He was eminently a man of prayer; much of his time, as is testified by those who knew him best, was spent in private, in communion with his God. His private life beautifully illustrated the excellencies of the religion of Christ, and was a constant living witness for the *truth* as it is in *Jesus*.

He was eminently a *social* man. No one could be in his society for even a brief space, and not discover those qualities of heart and head, which made him a centre of attraction in social life. A Doctor of Divinity, a Theological Professor, once said to me, "I enjoy so much hearing Dr. Painter laugh; he laughs all over, and it discovers to me so much of his social life." With a well stored mind, a highly refined taste, and an exquisitely keen sense of the ludicrous, we can explain why it was that he sometimes gave vent to his feelings in a good hearty laugh, when those around him were excited to laughter, rather by his example, than by any thing that they could see in the occasion for merriment.

And yet, we must not overlook the fact, that his social susceptibilities, when we remember the extreme deafness with which he was afflicted during so great a part of his life, "instead of being," in the language of Dr. Donaldson, "a well-spring of enjoyment, as they would otherwise have been, have rendered these dis-

positions a greater source of vexation and desolation, than could have been felt by an unsocial man."

As a *Preacher*, Dr. Painter was learned, instructive, and impressive. His sermons were prepared with great care, and delivered with great earnestness. They were distinguished for clearness of thought, terseness of diction, and aptness and frequency of Scripture references. They always abounded in clear views of gospel truth. Most generally doctrinal, but always direct and practical in their application.

In his devotional exercises in the pulpit, there were always great solemnity and fervor; and often his spirit of devotion rose to such a degree as to awaken an almost universal response through the entire audience.

On special occasions, the Doctor was often exceedingly happy in expression. We all remember, with great pleasure, the part taken by him on communion occasions, during the late years of his life. His very patriarchial appearance thrilled us with *emotion*; and, as with trembling accents, he led us to the mercy seat in the consecration, or closing prayer, and as he poured forth his soul to God in behalf of Zion, and for this branch of it, to which he had so long ministered, and especially for those who had never yet made profession of love to Christ, how deeply we all felt that, *that* was the earnest, effectual, fervent prayer of a *righteous man*!

And in his addresses on those occasions, how almost universally he dwelt upon the communion of saints, communion with Christ, and with all believers; and then his thoughts would rise, and his whole soul would pour forth in a description of, and longing for, that heavenly communion that he evidently so soon expected to enter upon.

On these occasions he was wont to review briefly the Christian life, and then, like the Apostle Paul, to turn his eye to the crown that was awaiting him at the hour of his departure. And more than once did he intimate to us, that these seasons on earth, to him, would soon all be past, but he looked forward and upward with no *uncertain* faith; feeling assured that, if the earthly house of this tabernacle were dissolved, he had a building of God, a house not made with hands, eternal in the heavens.

As a *Presbyter*, Dr. Painter, in the early part of his ministry, was a most active and energetic, and in all the judicatories

of the Church took a leading part. His correct knowledge of the constitution and laws of the Church—his calm and deliberate manner of arriving at a decision, added to the firmness with which he held to a judgment formed—fitted him well for a leader in any of the judicatories of the Church.

But his deafness, which increased with age, crippled his usefulness as a Presbyterian, more than in any other position to which he was called. And this reason, that he could not hear sufficiently to follow intelligently the business engaged in, in our church courts, constrained him to relinquish almost entirely his attendance upon them. And yet his love for the Church was such, that he always took a deep interest in all the *business* of its judicatories; and when I returned from any of them, he was always delighted to hear of anything of any special interest to the Church; and as long as sufficient strength of body and vigor of mind were given him, he kept himself well posted by reading carefully all the reports of the progress of the Church of Christ.

When speaking of the Church, at one time, in my presence, with deep emotion, and great earnestness, he exclaimed, in the language of the Psalmist:

*"Pray for the peace of Jerusalem!
They shall prosper that love thee!
Peace be within thy walls; and
Prosperity within thy palaces,
For my brethren and companions' sakes,
I will now say, Peace be with thee,
Because of the house of the Lord our God,
I will seek thy good."*

But I would be unjust to the memory of Dr. Painter, did I not thus publicly bear witness to the cordial, warm-hearted reception which I received from him, as his co-pastor. And nothing, during a co-pastorate of more than nine years, ever arose to mar, in the least, our intercourse.

It is true, we sometimes differed in our views on questions of interest, both to the church and the state; but our conversations and discussions concerning them were always carried on with the same kind feeling as if we had held the same views.

And it was only when I promised him that I would not use his

opinion against my own judgment, that he would give any decided opinion on any question of church policy.

His uniform and constant kindness to me, personally and officially, requires this public recognition of it.

* * * * *

This sketch of Dr. Painter's life and character, brief and imperfect though it be, sufficiently warrants us in applying to him the words of the text.

As the sacred writer of Jehoiada, so we, of Dr. Painter may truthfully say, "He had done good in Israel, both toward God, and toward His house."

The life of Dr. Painter is a most interesting one, and especially so, to those who may be thrown upon their own resources, and are constrained to work their own way in life, often in the *face* of great opposition. The greater part of the funds necessary for his maintenance, when at the academy, appears to have been secured by himself; part saved from his clerkship, and part gained by *teaching*, as he had opportunity.

When he made choice of his profession, he was, in reality, cast off by those from whom he might justly have expected aid. At one time, being in want of funds, he applied to a very near relative, who had an abundance of this world's goods, for some aid to enable him to prosecute his studies. The response which was given him was, in substance, the following: "If you want money to enable you to enter into business, the mercantile, or any other that you may choose; or if you wish to prepare yourself for the practice of law, or of medicine, I will give you all you wish; but, if you expect to become a *preacher*, then *not one cent!*"

And yet *this opposition*, instead of driving him from the ministry, appeared to arouse him to put forth all his energies to secure the *position* for which he so ardently longed, and to which he believed his blessed Master had called him.

He met and overcame more than ordinary opposition in his preparation for standing as a watchman on the walls of Zion; and when in the ministry, his field of labor was not chosen with reference to ease and enjoyment; rather was he willing to "endure hardship as a good soldier of Jesus Christ."

Twice, yea, *thrice*, was he called to pass through the deep

waters of affliction, in the death of those near and dear to him. *First*, a well-beloved wife, and, afterwards, a little son, about three years of age, whom he loved with the tenderest emotion; and, *last*, a dearly loved daughter, who had married, and gone South; and who, during our recent terrible war, died in Memphis, in 1862, amongst strangers, and almost alone. The condition of our country was such, that the father could not go to see her, and this *fact* added greatly to his distress. But in all these cases he was enabled to say, even when smarting under the rod, "The Lord gave, the Lord hath taken away, and blessed be the name of the Lord."

And many of you will remember when the "fire fiend," in a brief hour, almost literally licked up all his earthly possessions, how he summoned again his energies, and in addition to all his labors as a pastor, took charge of the academy in this place, in order that he might, in part at least, recover his loss, and at the same time provide for himself and family. His example is well worthy the imitation by the many who are called to suffer losses and bear afflictions in this life.

But the evening of Dr. Painter's life was in many respects a most remarkable one. It was a lengthy twilight, following hard upon a lovely day; lovely, not because it was free from storm and tempest, for it was just the reverse, but lovely to contemplate, because filled up with useful deeds; lovely, because it had been consecrated in youth to the God of love; lovely, because the light that radiated from that life, was such as to lead others to glorify our Father which is in heaven.

The last ten or twelve years must be included in the evening of his life. His infirmity (deafness,) gradually settled down upon him until it almost literally severed him from all the enjoyments of social life.

In the summer of 1865 he received great injury from falling down stairs; it was a most remarkable providence that he was not instantly killed; he was precipitated headlong, in the darkness of night, from the top to the foot of the stairs, with nothing to break, in the least, the force of the fall. He fell upon his head and shoulders, and received injuries so severe, that he was confined to his bed for more than six months.

In speaking to the writer concerning that fall, he said: "When I felt myself going, I knew where I was; I comprehended in an

instant my position, and felt sure that the next moment I would be in eternity, and I was enabled without fear to give myself into the hands of my Saviour."

When he first awoke to consciousness, afterwards, he inquired very particularly, of his physician, about the possibility of his recovery; and being told by him that he thought he would recover, he answered with great earnestness, "Now I want you to tell me just my true condition. I have no fears, whatever, of death; and if you think I am about to die, I want you to tell me plainly."

During the time he was then confined to his room, he often spoke to me of his expectations, soon to go to the upper sanctuary; but his life was spared, and as soon as he was able, he was again on the Sabbath morning in his place on that chair, [the chair stood draped in mourning before the pulpit,] to enjoy the worship of God in His house. And as long as his strength permitted, he testified his love for the house of God, and the worship of God, by his presence, although the entire services were unintelligible to him, because unheard by him.

In the winter of 1872, he was attacked by paralysis. This he himself interpreted as his last illness, and frequently, both to members of his family and the writer, he stated that he anticipated his death at any time; his prayer was for resignation and patience to wait the coming of the Son of Man.

About the 1st of May, 1873, he had a second attack of paralysis, so severe was this as to occasion great mental derangement. It was deeply touching to witness his sufferings during the last days of his life. Whether he was fully conscious of his suffering or not, none may certainly know; we would gladly hope that he was not. And yet even his mental wanderings suggested a thought truly sublime.

In his tossings, which were at times almost convulsive, and so harrowing to the feelings of the loved ones who were watching him so tenderly, he would, in broken accents, plead so earnestly to be taken home, "take me home! take me home! take me!" Were not these broken sentences but the echo of the deeper expression of the soul, that was longing to be freed from the body, and to be taken home to its mansion on high?

Well might the artist there, could he have looked upon him in

his struggling and tossing, as if in conflict with the last enemy, have painted the scene of a pilgrim, a stranger, a traveler, one far from home, longing, and yearning, and pleading to be taken up and carried home.

On the Saturday before his death, there was no very perceptible change, except that his breathing seemed heavier and at greater intervals; but all felt that the time for his departure was at hand. On the night train, his son Henry, (Rev. H. M. Painter, of Springfield,) arrived; all the members of his family that were living were then present, and, as if *this* were the design of his waiting, early on Sabbath morning, without a struggle and without a moan, he fell asleep in Jesus.

The Sabbath morning was a fitting time for him, who so greatly loved the Sabbath on earth, to ascend to the eternal Sabbath above!

And shall thought be fettered to earth, in the contemplation of such a scene as this? No, rather let it rise and soar away on the wings of imagination with the spirit of that ambassador for Christ, that under-shepherd who had ministered to his flock on earth for so many years! Hark! The welcome greetings of the Great Shepherd and Bishop of souls. See the glad reunion of loved ones! And, as the white robes of glory are cast around him, and the crown of life is placed upon his head, and the palm of victory and the harp are placed in his hand, see, what a company of saved souls that had gone before from the little flock he cared for on earth, are crowding around him, each bidding him thrice welcome, not only as a co-heir, with them, of that heavenly inheritance, but as the instrument, under God, of *their* salvation.

No more shall any infirmity conceal from him the beauty and grandeur of song; but, methinks, the music and the society of heaven will be all the more glorious on account of the deafness and solitariness of earth! In strains, exalted by the infirmity born on earth, shall he not worship that God, who so mysteriously appeared to him at his conversion, saying: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and forever?

Let the history of this man of God banish the fears, strengthen the energies and confirm the hopes of every follower of Christ. And let the impenitent from it learn to seek *first* the kingdom of God and His righteousness, and to seek His kingdom now.

RESOLUTIONS

Resolutions unanimously adopted at a Joint Meeting of the Session and Trustees of the First Presbyterian Church, Kittanning, June 2d, 1873.

Whereas, It has pleased Almighty God, our heavenly Father, who, in perfect wisdom and mercy, rules over all, to remove from his earthly toils the Rev. Joseph Painter, D. D., who, for thirty years, was an active pastor; and, for the last nine years (although retired from the active duties of the pastorate) was still with us a loved and revered father in the church. Therefore,

Resolved, 1st. That we recognize, in this event, the purpose of the Divine will, who causes all things to work together for good to those who love Him.

Resolved, 2d. That we cheerfully bear witness to the late Dr. Painter, as a faithful minister of the New Testament: one who, in the exposition of the *Word*, was clear and learned; in the practical application of it, *earnest* and *faithful*.

Resolved, 3d. That the hallowed memories that cluster around his life all testify to us of its completeness; whether as a gentleman, a husband, a father, a Christian, or a commissioned ambassador of Christ.

Resolved, 4th. That, by this event, we are admonished of the frailty and uncertainty of our lives; and pray our Heavenly Father that we may be urged to increased diligence in all the duties of the Christian life.

Resolved, 5th. That in token of our love and reverence for the deceased, the church be draped in mourning, and that said drapery remain for sixty days.

Resolved, 6th. That an official copy of these Resolutions be furnished the family of the deceased, and also recorded upon the records of the Session and of the Trustees; also, published in the secular and religious papers.

J. A. COLWELL, *Pres't.*

DR. J. G. CUNNINGHAM, *Sec'y.*

The Third Pastor

REV. T. D. EWING, D. D.

1864—1880

During Mr. Ewing's senior year at Western Theological Seminary he preached here a number of times and a call was extended to him. Immediately following his graduation he located in Kittanning. May 10, 1864, he was ordained to the Gospel Ministry and installed as our pastor by Saltsburg Presbytery. At once there was a revival of interest along all lines which was soon followed by an ingathering of souls. This interest increased as the years passed and during Mr. Ewing's pastorate 446 persons were added to the church. The net increase was 298.

Of the 146 who were members of this church in April, 1864, "I only" am left here and so far as is known Dr. Painter's two daughters are the only others living. Of those received during Mr. Ewing's leadership 21 are members in this Communion (1929). Below are their names in the order in which they were received into the Church:

Juliette Robinson	April 2, 1864
Elizabeth McConnell	July 2, 1864
Mary Eliza Crawford (Mrs.).....	April 8, 1865
Elizabeth (Bowman) Slaymaker (Mrs.)	Jan. 13, 1866
Mary (Kron) Peacock (Mrs.).....	Jan. 13, 1866
Jane H. Galbraith.....	Oct. 5, 1867
Lindsay Galbraith	April 9, 1870
Jennie Burnham	August 5, 1871
Elizabeth (Rupp) Cochrane (Mrs.).....	Jan. 31, 1873
Esther Eliza Heilman (Mrs.).....	May 12, 1873
Mary (Ivory) Keener (Mrs.).....	Oct. 19, 1874
Sarah J. Baker.....	Oct. 20, 1875
Esther Mergenthaler	Jan. 15, 1876
Margaret J. Rupp.....	Jan. 28, 1876
Mary (Hague) Henry (Mrs.).....	Feb. 2, 1876
Lizzie (Hague) McVey (Mrs.).....	Feb. 2, 1876
Agnes S. Bowman.....	Nov. 3, 1876
James Murphy	Feb. 1, 1877

Rose A. Murphy (Mrs.).....	June 15, 1877
Asenath (Burnham) Kennerdell (Mrs.)	Nov. 17, 1877
Margaret A. Brown (Mrs.).....	Feb. 28, 1880

(At the time of the Centennial Celebration the names of 18 others would have had a place in this list all of whom have gone to their reward since 1922. One of these was Mrs. Myrtle (Thompson) Campbell, chairman of the committee who sponsored this history. She died December 26, 1928.)

The others' names are: Mrs. Lydia Schotte, Miss Emily Meredith, Miss Sarah Bowman, Mrs. Martha Anderson, Mrs. Margaret Watterson, Miss Alice Colwell, Mrs. Jane Shadle, Miss Esther Sloan, Wm. C. Barnett, Mrs. Sarah B. Barnett, Mrs. Margaret Taylor, Mrs. Emma Gault, John B. McKee, Wm. P. Hutchison, Mrs. Ada McCullough, Wm. Pollock, Mrs. Clara B. Stewart.

In May, 1880, Mr. Ewing was called to the presidency of Parsons College at Fairfield, Iowa. This call was unexpected and not greatly welcomed. This having been Mr. Ewing's first charge, his heart's affections were rooted here and he had no thought of leaving. He did not reach a decision until he had made two visits to Fairfield and was satisfied that the opening was providential. Even after his mind was made up to accept the call he carried a telegram of acceptance in his pocket a day or two before he could pluck up enough courage to send it.

His last service as our pastor was held September 5, 1880. It was touching and melted the congregation to tears. (Effort has been made to secure the sermon for this volume but without success.)

Mr. Ewing left Kittanning two days later but the family remained till the next July.

Mrs. Ewing was almost heart broken over going away from the church and people she loved and she was never able to come back. After a long illness she entered into rest September 12, 1884.

Soon after Mr. Ewing was settled in his new field of labor the degree of D. D. was conferred upon him by Washington and Jefferson College, so when we next saw him he was "Dr." Ewing.

He visited us many times particularly upon the great occasion of dedicating our church June 8-15, 1890, and to help celebrate the

25th anniversary of the Woman's Foreign Missionary Society which he organized.

After several years spent at Fairfield Dr. Ewing went to Corning, Iowa, to take charge of a school and the pastorate of the church. His death occurred there July 31, 1905, in his 73rd year.

Dr. Ewing was a forceful preacher, an able Presbyterian, a good pastor and a true friend. Some of the older members of the congregation, who disliked changes, were never reconciled to his leaving us.

A memorial service was held in this church on the Sunday following Dr. Ewing's death, but it seems no record of it was kept.

Dr. Ewing was thrice married. His first wife was Miss Anna Graham, of Brownsville, Pa.; the second, Miss Anabel Rogers; the third, Miss Ruth VanKirk, who survived him several years. Three children of the first marriage are living. They are Mrs. Paul W. McClintock, Mrs. Wm. G. Blood and James F. Ewing. One of Dr. Ewing's grandsons is in the ministry—a pastor in Texas. It is rather startling to see his name in print—"Rev. T. D. Ewing."

The Fourth Pastor

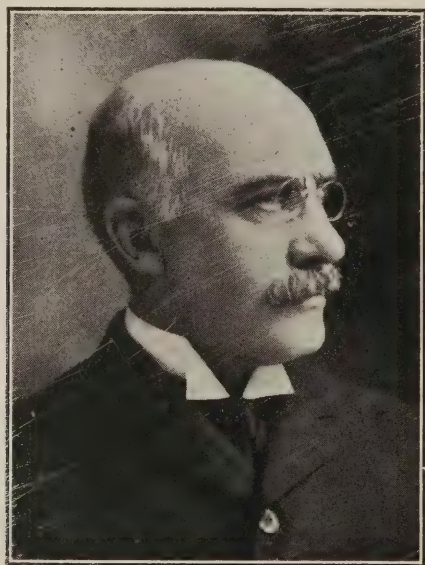
REV. HENRY L. MAYERS, D. D.

1881—1909

After we had heard "candidates" for several months Rev. Henry L. Mayers was called to the pastorate. He had been settled at Millville, N. J., but on account of ill health was recuperating at Princeton. His health was never entirely restored and yet he did a wonderful work here. The first stone church was his monument and one which we thought would outlast all who made it a possibility. It was well he did not live to witness its destruction for as he himself expressed it, he "loved every stone in it." Some think it would not have been burned if Dr. Mayers had been living as he kept a continual watch over it.

He was installed as pastor of this church May 11, 1881—exactly 17 years after Mr. Ewing's installation. Rev. David Hall preached the sermon. Rev. H. Magill asked the constitutional questions and charged the people. Rev. D. H. Sloan delivered the charge

to the pastor. After this service a reception was held at the Reynolds House by Col. J. B. Finlay for the new pastor and his wife to which the friends of the host were invited. It was not a congregational affair.



HENRY L. MAYERS, D. D.

The friendship between Dr. Ewing and Mr. Mayers was beautiful. There was no jealousy upon the part of either. Dr. Ewing frequently came to this vicinity on business and to visit relatives and always included Kittanning in his itinerary. Mr. Mayers fairly beamed when he learned that Dr. Ewing was expected and insisted upon his preaching every time. Our devotion to the former pastor was one thing which drew Mr. Mayers to us when he came as a candidate.

The nervous strain incident to the building of the church was too much for Mr. Mayers and when it was lifted he broke down. He went away for a rest and Rev. Edward Bryan came as a substitute. He was very acceptable to our people and many from other churches came to hear him. After several months' absence Mr. Mayers returned and took up the work. In June, 1902, Washington and Jefferson College granted him the degree of

Doctor of Divinity. June 12 of the same year he suffered a paralytic stroke while delivering an address at the laying of the corner-stone of the new Presbyterian Church at West Glade Run and was not able again to do full duty. "Supplies" filled the pulpit much of the time, but Rev. W. S. Miller and Rev. W. A. Roulston each served a year as "pastor's assistant". Mr. Miller came for the mid-week as well as Sunday services. Mr. Roulston lived here during his incumbency.

Dr. Mayers' last church service was at a Communion about ten days before his death. He conducted the mid-week service the last night of his life, and very acceptably, but before day-break "he was not; for God took him."

That was on January 28, 1909. He was 63 years old.

Dr. Mayers' first wife was Miss Margaret Phillips, of Princeton, N. J., who died March 10, 1887. Several years later he was married to Miss Mary Irvin Brown, Dr. Painter's grand-daughter. Two sons and a daughter of each wife are living—the first wife's are in Detroit, those of the present Mrs. Mayers live in different places in California.

Rev. John Orr, a retired minister, was living here at the time of Dr. Mayers' death and he stepped into the breach. He conducted the prayer meetings and taught a men's Bible class which has been named for him. Also sometimes the Session consulted him. He could not moderate that body, because he was a member of another Presbytery. He died after a short illness March 28, 1910.

In Memoriam

THE REV. HENRY LOUIS MAYERS, D. D.

FUNERAL SERMON AND ADDRESSES WITH RESOLUTIONS OF THE SESSION AND CHURCH SOCIETIES

By the Session of the Church

SERMON AT REV. H. L. MAYERS' FUNERAL

By REV. J. S. HELM

I will not try to interpret the life of him who has gone from us. I do not need to. He interpreted his own life. He lived so openly, so frankly, so sincerely, so earnestly, that all who knew him, knew what he was and what he meant. It was good to know him; it was an inspiration; one lived his own life better for it. For twenty-eight years I was more or less intimate with him, through them all his life grew on me. I ever saw in him new and admirable qualities; I ever received some inspiration, some help from him. I recall distinctly the winter I preached many Sabbaths for him. It was the first year of his pastorate here, my last year in the Seminary and our first acquaintance. He was for the time unable for his work. I think I could not have gone on with the duties that fell to me had it not been for the words of cheer and encouragement he gave me again and again. And it has been largely true in the years that have come and gone since. He has been a help in many a time of need.

I am quite sure that my experience has been the experience of others. I think I hazard nothing when I say it has been the experience of many in this church, and in this city. I know it to be true of some beyond the lines of this church and community. They are the better for knowing him. He touched their lives and

helped them. Out of his own cheerful courageous heart he gave words of cheer and courage wherever he went. Wise in counsel he knew the word to speak to make plain the way to take. Deeply sympathetic he could put himself alongside the tried and troubled and so make their burdens lighter for them. A man of strong convictions he stood firmly for the right, and when reproof was necessary he gave it, but so lovingly that it fell without offense. What I see before me this afternoon makes it plain that he has left an impress upon you for good. These tear dimmed eyes tell me the place he has in your heart. You will see his face no more on the earth, but his spirit, his memory is with you still. These will have their influence. They will hold you a little more strongly to the right, they will lead you a little more closely to the Master, they will make you a little more faithful in His service. The vision of the Christ will be a little clearer to you, Heaven will be a little nearer and dearer.

One of John Bunyan's characters is Greatheart. That character has always had an attraction for me, and I think he has had for all that have read *Pilgrim's Progress*. We honor and love such characters wherever we find them. This man had a great heart; it was big and roomy. In it was a place for all, a very tender, loving place for those nearest him. I wish I might say something of the place his home had in his heart, and those that made it home. Sometimes he let it out to those with whom he was intimate, not intentionally, but it came out as the water from a full fountain. The home was his earthly paradise, from which he did not want to be long absent at any time. I wish I might tell you something of what this church was to him, something of how he loved it, loved you all. I wish I might tell you something of his plans and hopes for you, plans and hopes that showed the same spirit of self sacrifice that he ever manifested in his prayer for you, his words to you, his service among you. I wish I could speak of his appreciation of the Session of the Church, of the character of the men composing it and their loyalty to him. Brethren, you were a comfort to him. One of the things that gave him satisfaction upon the last evening of his life was the attitude of his Session toward him. Yes, you all had a place in his heart. It was good to hear him speak of you. He may have criticized you, looking into your face from this pulpit, but he did not criticize

you out in the world. That he loved this city in which he lived so many years was ever apparent. You recall how he fought the evil in it, how he sought its betterment, always ready with plan and effort. And what a place in his heart he had for the Presbyterian Church and her work. The spread of the Gospel was dear to him, whether among the foreigners of our own Presbytery, or in the needy places in it, or out in the broad field of the land, or across the sea, wherever there was a lack of the Gospel his sympathies were, and he did what he could to supply the need. And let me tell you one thing that was peculiarly his, and revealed most plainly the greatness of his heart. The weak, the needy, the inexperienced always appealed to him. The weak churches of Presbytery were his care. How he came to their aid with his counsel, his plans and efforts to help. The young ministers of Presbytery had in him a friend and counselor. His advice they often sought and never in vain. To say that Rev. Mayers had a great heart is to say much, I know, but is not his life a proof of it, is not this gathering today an evidence? Love is a strong center and draws widely. It is only a great love as manifest in a great life and work that could draw as he did.

In all the relations of life Rev. Dr. Mayers held a high place. Wherever he touched his kind it was for good. He had an earnest, ardent nature; he was sympathetic, kindly affectionate, considerate, tactful. And in all his ministries among the people he used these qualities for their uplift, for their betterment. He was as well a very courageous man. In defense of the right, and in attacking the wrong he knew but little of fear. But always the foes of the cause he espoused, or the friends of the cause he attacked, respected him, for they knew he fought fair, and for the highest good. He was not simply a minister of the Church—he was that and with his whole soul—he was also the minister in the city. He knew the best interests of the one were served in the best interest of the other, and so he worked for the good of both. And the impression he left upon both will not soon pass away. His work in Presbytery was always wise and tactful. In counsel he was good. He was ever the friend of the weak churches. The young ministers of the Presbytery turned to him as to a father for counsel. As a preacher he was good, his sermons were full of the Gospel and of the Spirit. As a pastor he was unexcelled. His hearty, kindly,

sympathetic, affectionate nature stood him well there. His friends in the church and out of it were legion, and how warm many of them were! He drew others to him with strong bands. After twenty-seven years of an intimate friendship with him the writer can testify to the comfort and blessing of it. One may speak with reticence of the home life. This brother's home was his earthly paradise. He loved it best of all, and he sought through affection's bonds to make it hallowed. Loving, he was beloved, trusting, he was trusted. How empty the home seems without him. He is missed in the church, he is missed in the city, he is missed wherever he was known.

It is said of Enoch that he "walked with God; and he was not; for God took him." His friends wanted him one day; they went to look for him, but they could not find him anywhere. He had disappeared, he had gone out from among them. They wondered about it; where was he? They stopped to think for a moment. His life came up before them, that life of truth, of faith, of love. "Oh," they said, "we know now. God took him." And was not their inference fair, their conclusion logical? He had been the friend of God, he had walked in agreement with Him. Could the end of such a life be anything but God? So this one went away, suddenly, in a moment. We went to look for him, we wanted him, his association, his helpfulness, but we found him not. His body was there, the earthly house in which he had tabernacled for 63 years, but he was not there. That which made him to be the loving and beloved husband, father, pastor, friend, that was gone. Whither? Quick as a flash the answer came, God has taken him. He walked with God in the way; he lived by faith and love in Him, and now he is not here. His work on earth was done, the faith kept, God wanted him for other service and so took him. He bended over him in the night watches and kissed away his life.

Take the last evening he was among you in the church and in his home and how this truth is emphasized. It was the evening of prayer. It has been told me in tender words of how fluent, how earnest, how happy were his remarks upon this book that has been to him the rule of faith and practice. I have heard too of his cheerful, happy greetings at the end of the service, of his pleasant good-nights. He carried into the home the same cheerful, hopeful frame of mind. Shortly after arriving there he sat down and

wrote a letter of counsel and advice to one of the young ministers of Presbytery. He took up a book and read for a time in happy enjoyment of it, then laying it aside entered into a conversation with his wife, a conversation that has left a memory sweet and dear. Past eleven o'clock he lay down to rest. Before two he was gone. It was an ideal end to a well lived life. "God took him." Let us leave our thoughts there. It comforts our hearts.

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ADDRESS OF REV. M. S. BUSH, ON BEHALF OF
KITTANNING PRESBYTERY

A word of love and esteem for Dr. Mayers as a fellow Presbyterian do I bring, from the Presbytery of Kittanning.

Dr. Mayers' love for his own church was naturally most intense. But we who knew him in the work of the Presbytery can testify to his zeal for the cause of Christ at large. He gave unstintedly of his time and labor in this service. I say service, because he was a great servant and a wise counselor. Not given to argue technicalities in the Church court, he sought through wisdom to lead his brethren in the highest service. He had an ability, interest, thoughtfulness for his brethren in the ministry. None ever came to him for sympathy or help, but received abundantly. One of his last acts on the last day of his life was to write a helpful letter to a younger brother who had written him for counsel in regard to the work of the church. It was this service that made him great among us. He trod the way of the Master who said, "Whosoever would be chief among you let him be your servant." Dr. Mayers was the servant of the church. He was the servant of the church universal. He was the bond-servant of Jesus Christ, the greatest honor to which man is heir. Yes, Dr. Mayers loved his own church but there was no selfishness or jealousy in that love. To this, I, who labor in a field which in a great measure is a part of his, can truly testify. He rejoiced in the growth of the Ford City church and spent himself to save it from death, and make it a power in the Presbytery. Only the other day one of our Elders who had been with our church through all its trials, said, "Dr. Mayers is the man who saved our church." He meant that it was his wise counsel and encouragement that at

last brought success. This forgetfulness of himself is further shown in his preaching, this last year on Sabbath evenings in the West Kittanning school house. Even though it was taking his life-blood his great love impelled him to do that work so that the Gospel might be preached to all and the church control that strategic point in the future. To me he frequently spoke of the joy he had in that preaching.

But this interest extended to the Presbytery and the church at large. Many of the brethren will recall the delight with which he spoke on the floor of our last Presbytery meeting concerning the new church at Templeton, and those of us who were with him the night that church was organized cannot forget the enthusiasm with which he entered into the work. Thus did he give the vital impetus to that new child of the Presbytery.

He was chairman of the Presbytery's committee on foreign missions. And only last Monday at his urging I accompanied him to Pittsburgh for a Foreign Missionary Conference of the committee of the seven Presbyteries of this part of the state. He was a leader there as elsewhere. He was much concerned that all the churches of Presbytery should meet the claims upon them of the kingdom of Christ in all the world. And shall we not believe that this desire of his shall be fulfilled, and our Presbytery rise to the need of the church at large? A great and good man has fallen among us but we most assuredly trust that the work he so skillfully planned and at which he so earnestly and successfully labored shall be carried forward, and we as a Presbytery be permitted to gather the harvest from the seed he has sown.

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ADDRESS OF REV. R. C. BOWLING

Representing the Ministerial Association of Kittanning

The death of Dr. Mayers touches most keenly a great many sad hearts; a great many sad and sorrowing homes. For more than a quarter of a century he has been a conspicuous figure in this large congregation, as he went in and out before its people, young and old, "breaking unto them the bread of life," leading them and instructing them in the paths of holiness, peace and truth.

During the same long period of years he has gone to and fro,

in the town and county, ever evincing a deep and lasting interest in the things which make for civic righteousness and contribute to the well-being of the people and public in general; he was a man of the people and for the people.

A representative citizen has gone out from among us, a devoted pastor and faithful friend is now no more. It was no ordinary man that once dwelt in the tenement of clay now lying so silent before us. The eye that has now lost its luster not long ago sparkled with far more than ordinary light. The ear now so dull of hearing not long ago was quick to catch the faintest whisper of any one needing help in life's trying hour. Those hands and feet were ever busy and swift in the performance of many a ministry of sympathy, love and mercy.

Dr. Mayers was a man of quick perception keen discernment; a careful, thoughtful student, of nature, as well as of men and means. Fruitful in resources, fertile in expedients, quick to discover an error or ailment, and equally prompt to suggest and apply the remedy. He was a born organizer; a leader of men; tactful and diplomatic to a fault. His was a mind firm, resolute, and decisive, and his was a will power, almost imperial in its dictates.

His long and eventful pastorate, and the fruitage thereof, so manifest on every side, proclaim him a minister of the Gospel of far more than ordinary talent and ability. This beautiful Temple of God, in the creation of which he was such a vital factor indicates clearly the executive ability of a master mind. The substantial growth and standing of this congregation, throughout this long period of years bears testimony of the same fact.

These great results came by no mere stroke of policy; nor were they the outcome of any happy turn of either fate or fortune. They must ever be regarded as solely the result of long, untiring, unyielding, self-sacrificing zeal and energy, coupled with good, sound judgment.

But few persons in this vast audience are in a position to appreciate the hours, days, weeks, yea, even months of nervous strain required to accomplish what God has accomplished through this ever faithful servant. In season and out of season, well or ill, Dr. Mayers held the reins with a steady hand. He loved this church; he loved the people of this church. They were dear to him, "as

the apple of his eye." He could truthfully say, "I love Thy kingdom Lord."

His place will be hard to fill. His relation to a great many of the members of this church, was more than that of a friend or even pastor, it was parent, fatherly. He had united in holy wedlock the young men and maidens of a generation ago; baptized their babes; watched with jealous care their coming up into the church and again a second generation stood before him at the marriage altar, and their babes of that second generation were baptized by him. "Blest be the tie that binds," is surely fraught with new interest for some of you today.

The hours spent at the bedside of your sick and dying long since could be remembered by thousands; and many indeed were the sad journeys he took with his people to the silent city of the dead. It was upon these occasions of grief, that he spoke his best words; words which have united his life with yours, for time and for eternity. He led you; he still leads on, upward. To you who remain today to cherish his memory, there should be no sweeter consolation than to feel that you have ever tried to aid and encourage one whom you felt was always willing and anxious to lift life's burdens for you; even when his own physical condition made him unequal to the sacred task.

I would say more. It is enough; however, that the fact that his brethren of the Ministerial Association, cherish most fondly his memory. His was a tower of strength in our midst. We sometimes differed. Who would expect it otherwise? He had opinions and convictions, and maintained them too.

We respected him in his sincerity. His ability as a sermonizer and preacher scarcely needs a comment from my lips. The very fact that during all these years he held the pulpit of this church, with its growing wants, intellectually, even when battling with his own physical infirmities, shows him to have been of more than ordinary strength as a minister of the Gospel.

If his ability as a preacher was excelled in any one character, it certainly was not in his almost phenomenal power of prayer.

Truly a good man has gone from us. One whose influence will continue to live and linger long after all of those, who share in today's sad ceremonies, shall have passed away. To the broken home circle, and to this congregation of mourners, we say, May the peace of God abide with you now and forever. Amen.

SERMON OF REV. F. C. HARTSHORNE

Preached in St. Paul's Protestant Episcopal Church,
February 3, 1909

(Contributed by Request)

"No Prophet is accepted in His own country."

—St. Luke 4:24

In the description of Christ's first visit to His former home town of Nazareth, we are told that after He had read the passage of Scripture which He had selected, and had taken His seat preparatory to teaching them its meaning, "the eyes of all that were in the synagogue were fastened on Him." We can easily understand the reason why they gazed on Him so intensely, and waited so impatiently for Him to begin to speak. For it was no stranger who was about to address them, but One whom they had known from early childhood, and how, while He had lived among them had never aspired to be a teacher, but who, since leaving them a few months before, if reports were to be believed, had shown himself in other places to be both a teacher and a worker of miracles. After He had spoken to them awhile they perceived that in one respect the reports which had reached them were not exaggerated, He certainly had developed into a teacher. "And all bore Him witness and wondered at the gracious words which proceeded out of His mouth," for they said, "Is not this Joseph's son?" It was very unwillingly that they acknowledged His ability as a speaker, and they resented the idea that one whom they had never thought would amount to much had somehow developed talent, and while they were compelled to admit that He had become a teacher, they would not believe the report that He could work miracles until they had seen Him work some with their own eyes. As usual, Jesus was able to read the unexpressed thoughts of those before Him. Abandoning the exposition of the Scripture passage, He addressed Himself to the minds of His former neighbors and acquaintances. "And He said unto them, Ye will surely say unto Me this proverb, Physician, heal Thyself; whatsoever we have heard that thou hast done in Capernaum do also here in thy own country." By these words Christ meant that He understood perfectly what they were thinking; they did not believe that He had done the things which

rumor credited Him with doing in Capernaum and elsewhere, and if He wished them to believe such reports the remedy was in his own hands, He could heal himself, all that was necessary was that He should do in their sight the things He was said to have done elsewhere.

Now this was very different from the reception which Christ had been accorded in other places. Instead of being incredulous of His powers, people in other places believed the reports which preceded Him, and as soon as they knew Him to be in their neighborhood, came eagerly to receive the benefits of His healing powers, and to listen to His teaching. Why should it be so different in His old home? For the reason stated in the well known proverb, that no prophet is ever accepted in his own country. If He had come to Nazareth hoping that in His case it might be different, He learned from what He read of the thoughts of the people in the synagogue, that it was not to be so, the proverb would hold true of Him also. He recognized the futility of trying to influence them, quoted the proverb to them, and reminded them that illustrious prophets in olden times had done some of their most mighty works outside the borders of their own land, or among people of another race.

Of course the truth of the proverb that a prophet is not without honor save in his own country and among his own people can never again receive such a convincing demonstration as it did when Jesus of Nazareth was rejected by the people of Nazareth, but it is constantly receiving fresh demonstrations. It is said that those who are close to greatness are generally the only ones who fail to appreciate it. It is hard to believe that anyone whom we have always known can really have talent. We hear of some one whom we have never known developing ability in one way or another, and we are entirely disposed to believe it; we hear it reported that someone we have known from youth has succeeded in establishing a reputation for ability in some other place and we disbelieve the report, or consider it a huge joke that people elsewhere should be so easily deceived. Had the people of Nazareth heard that a great teacher and miracle worker had risen in Bethlehem, they would have been disposed to believe it and ready to give him a favorable reception when he visited them, but when rumour made Jesus, the son of Joseph, their own townsman, the

doer of such things, they shook their heads and said that He might be able to impress others, but not them. Now why should these things be? Why is it just as truly the case today as it was at the beginning of the Christian era, that the people we have always known are precisely the ones whose worth we are most incapable of appreciating? It is due very largely to two things: we do not realize that genius is generally sporadic; and we are incapable of seeing things in their right proportion in the case of those we see much of. In spite of knowing that genius is sporadic,—that the men who have shown conspicuous ability in various lines have seldom been the children of men famous in the same way, and have not infrequently been the descendents of nonentities,—it is very hard for us to believe that the son of Joseph can ever turn out anything very different from his father. The exclamation "Is not this the son of Joseph?" tells the whole story.

And the second reason why we are inclined to discredit reports, if true, would be a reflection upon our own power of discernment. We do not like to think that anyone whom we have known well could have ability and we not be able to see it. The people of Nazareth had known Jesus as "the Carpenter", and their estimate of Him was as a Carpenter, it irritated them to think that He should be able to get Himself believed to be something more than a Carpenter. Their mistake was in supposing that they had ever really known the Man Jesus. As a matter of fact, they had never really known Him at all, and their long superficial acquaintance with Him really unfitted them for ever getting to know Him as others get to know Him who have never seen Him before. We think we know those we see often and over a long period of time, but all the time there may have been in them latent capacities and qualities which, while they were near us they had no opportunity to show, but which in another place and under different conditions, enabled them to accomplish results which we, because we never knew of those capacities, are inclined to be skeptical. We form our estimate of others upon the basis of the characteristics which we see, especially upon those which affect our relations to them, and such an estimate is often inaccurate and unjust.

A proverb closely akin to that of the prophet not being accepted in his own country is that which says "Familiarity

breeds contempt." At the first sight it seems too sweeping a statement, we certainly do not despise all those whom we know intimately; but as stating a general tendency it is unquestionably true. No one is perfect; no one is altogether admirable; and the longer we know people the more certain are we to discover the particulars in which they are neither perfect nor admirable. Where true love, or friendship, or deep-seated respect reigns, such discoveries do not breed contempt, because we overlook them and let our minds dwell upon those qualities which command our respect and engage our affections. But where there is neither strong affection nor deep-seated respect, the tendency of familiarity breeds contempt, and this is especially apt to be the case if our minds harbor jealousy or ill-will towards such a one. In that case we fall rapidly into the habit of forgetting his admirable qualities and cherishing in our memories anything and everything which we have heard or seen to his discredit. The only way to maintain deep affection and respect for any of whom we see a great deal is to endeavor to think of their admirable qualities and forget the others.

It is one of the most precious privileges of a minister to, for the most part, see his people at their best. They naturally show their best side to him, and then he comes in contact with them in matters and at times when they are really at their best, and least under the influence of unworthy motives. He does not have the same reason to come in contact with their less admirable qualities that those do who have business or other relations with them. In course of time he may come to know their less admirable sides, but he can generally maintain his affection or regard for them by thinking of the good side of which he, perhaps sees more than others.

But while the shortcomings of many of his people are never or only imperfectly known to the minister, his own least admirable characteristics are sure to be more or less known, and not unlikely to be magnified in some quarters out of all proportion. I am speaking now from observation rather than from experience, for the minister knows less than anyone else what is really thought of him, but he can readily observe what befalls other ministers. No preacher can do his full duty without offending some people, and they are naturally quick to see things in his conduct to

criticize, and eager to make the most of them. In the course of years, and in the faithful performance of various duties, it is generally the case that he adds to the number of those whose ill-will he has incurred, and has also added to the number of things for which he can be criticized, until, when all are taken together and made the most of by his detractors, they make a formidable showing, and as no one is particularly interested in singing his praises or recounting the admirable things he has done, there sometimes comes to be a semi-contemptuous estimate of the man upon the part of the public, which is grossly unjust and inadequate; we become unable to see the woods for the trees, familiarity has bred contempt by preventing our seeing the things in their right proportion.

As a general rule, when one attends a funeral of some prominent man at which addresses are made, one comes away feeling that rather too much has been said in praise of the deceased or the work, but that is what one expects upon such occasions. But I doubt if anyone came away from the funeral of the late Dr. Mayers with that feeling. It seemed to me, and I am sure that it must have seemed to many others also, that what was said and done was by no means adequate to the occasion. It was the funeral of a man who had been pastor of the largest congregation of his church in the county, for more than a quarter of a century, and who during that time had built the largest church of any kind in the county, and who had also made his congregation indefatigable givers to the mission work of his church at home and abroad, and who had at all times shown an intense interest and unflagging zeal in furthering everything which he believed to be for the moral good of the community. No community has so many good and useful men that it can afford to let a single one pass away from it without making the most of whatever was helpful in the example he set, and as one who enjoyed his friendship during almost half the time that he was pastor here, and who was concerned with him in a number of undertakings, and perhaps able to estimate him somewhat better than those who for years have heard all the mean little things that could be said against him, I want to pay a tribute to his character as I saw it. When I came here I found on the part of a good many that semi-contemptuous attitude, which as I have explained, is apt to result from the

familiarity incident to a long stay in one place, and which in most cases was based on ignorance rather than on true knowledge of the man. My first meeting with him was when he came to my house to enlist my interest and help in starting the kindergarten in this town, an undertaking for whose successful outcome he was in no small way responsible. From that time on I know of no undertaking for the common good in which he was not actively concerned and ready to further to the utmost. In the course of many years and in the advocacy of the civic as well as personal righteousness, he naturally incurred the ill-will of a certain element, but on the whole, the decent people of the community have reason to "love him for the enemies he made." And I am glad that he lived long enough to see lawlessness suppressed in a quarter where years ago he had been the first to denounce it. If he erred at all in such matters it was through excess of zeal or defect of judgment. When the ambition of so many is pitched so low, we can well afford to honor the memory of one whose aims were unselfish, and for the common good as he understood it.

To have conceived and successfully carried through the building of a ninety-thousand dollar church in this place was a remarkable achievement, and testifies to the possession on the part of the man chiefly responsible for it, of courage, persuasiveness, executive ability of a high order. And most men would have accomplished it, if at all, at the cost of dropping for themselves and their congregation, all interest and participation in missionary work for many years, but he kept up that work in a remarkable degree as well. It was surprising to me that none of the speakers at his funeral thought of the appropriateness of the occasion of the words inscribed on the tomb of Sir Christopher Wren. He was the architect of St. Paul's Cathedral, London, and is buried there, and on his tomb are the words, "If ye seek his monument, look around you." As the body of Dr. Mayers lay in the presence of his people, and in the church which he had prevailed on them to build, I thought to myself, "If ye seek his monument, look around you." There will be no need to erect a memorial in the cemetery; he built himself one in the town.

When we see so much of others as we, in such a place as this naturally do, there inevitably results that familiarity, that close knowledge of each others characters, dispositions and ways that

tends to breed contempt, if it be not watched. Endeavor to magnify the admirable, and minimize the unadmirable qualities in others. Let your conversation be that which is good, and about the good in people, that it may be edifying, and calculated to build up rather than tear down, the estimation in which others are held.

* * * * *

MINUTES OF THE SESSION OF THE FIRST PRESBY-
TERIAN CHURCH OF KITTANNING, PA.,
ADOPTED FEBRUARY 17, 1909

Whereas, our honored and beloved pastor, Rev. Henry Louis Mayers, D. D., whose tireless and faithful services as pastor of this church during the last twenty-eight years have so endeared him to us all, has gone from among us, leaving our midst and his field of labor in prompt obedience, to the Master's call, January 28th, 1909; (laying down his duties of love and devotion in one hour and entering into the enjoyment of his reward in the next,) meeting the final summons when it came, so "like one who wraps the drapery of his couch about him and lays him down to pleasant dreams":

And whereas, we feel deeply the loss that has befallen us and the church whose peace and growth in grace and spiritual activity has been so long the object of his labors and the subject of his prayers, and in the upholding of whose standard his latest energies were given until the end came, and he verily fell at his post; we feel deeply our loss also of a wise and safe counselor, an earnest pastor and a sympathizing friend.

Therefore, Resolved, That we bear testimony to his unwavering devotion, untiring activity and well directed zeal and faithfulness in the work of the Master; and we commend his eminently Christian life, a life of consecration and love, as a shining example of self-sacrificing piety.

That we are touched with feelings of deepest sympathy in behalf of his sorrowing family around whom the sable umbrage of woe has gathered so suddenly; and would point them to the consolations of the Master's sure promise of a haven of rest, where "He giveth his beloved sleep," and who seems to have said to him, "It is enough; come up higher."

That as a testimony of respect to the memory of our beloved pastor the altar be draped in mourning for a period of thirty days; and that this testimonial be engrossed on the Sessional records and a copy thereof be transmitted to the family of our deceased pastor.

PAUL MCKENRICK,
E. TAYLOR HUTCHISON,
FINDLEY P. WOLFF;

Committee

* * * * *

IN MEMORIAM

It is with sincere and heartfelt sorrow, that we, the members of the Pastor's Aid Society of the First Presbyterian Church, of Kittanning, Pa., record the death of our beloved friend and pastor, Rev. H. L. Mayers, for many years the head of our society, and in doing so, we desire to express our appreciation of his services, given so willingly, faithfully and effectively in the interests of the society during all these years. And to bear testimony to his wise counsel, clear judgment, gentle yet courageous leadership, loyalty and devotion to this organization. The Society has lost its useful and honored guide, and each of us an ever faithful friend.

On the morning of January 28th, last, Rev. Mayers, after a long and beautiful life spent in the service of his Master, was called to his reward in his heavenly home, there to receive the crown of righteousness as a true servant of Jesus Christ. It is true that "God moves in mysterious ways His wonders to perform," but it is sweet to know that "Earth has no sorrow, that heaven cannot cure."

To the wife and family of our departed pastor, our sympathy is kindly tendered.

MRS. TAYLOR HUTCHISON,
ADA J. BANKS,
NELLIE E. HUDSON,
EDITH C. WARNOCK,

Committee

* * * * *

RESOLUTIONS OF RESPECT

Whereas, It has pleased Almighty God to call to his Heavenly Home our beloved friend and pastor, Rev. H. L. Mayers, D. D., from the very midst of an active life, in as much as he conducted

our mid-week prayer service a few hours prior to his death, so suddenly the summons came, and

Whereas, In his death, we the Industrial Circle of the First Presbyterian Church of Kittanning, Pa., have lost not only a devoted pastor, but to many of us, a life-long friend, one who has shared our joys and our sorrows, and has been a never-failing counselor and guide, always ready to sympathize in times of affliction, and to give the comfort that sorrowing hearts so much need, especially in the fervent, tender prayers he offered in behalf of those bereaved.

Resolved, That we treasure in our hearts the memory of our pastor's kindly ways, and strive to emulate his example in his enthusiastic love for our church, and in all things pertaining to the welfare of the community, both at home and abroad.

Resolved, That our sincere sympathies are tendered, not only to her who will so sorely miss him, in losing a kind and faithful husband, but to the other sorrowing members of the family who have lost a loving father.

Resolved, That copies of these resolutions be sent to each member of the bereaved family.

MRS. O. N. WILSON,
MRS. BRYMER,
MISS AGNES BOWMAN,
MRS. R. W. MOORHEAD,
MRS. MCKENDRICK,
MRS. RUDOLPH,
Committee Chairwomen

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WOMAN'S HOME MISSION SOCIETY

The Standing Committee on behalf of the Woman's Home Mission Society wishes to express its feeling of sadness and loss over the death of Rev. H. L. Mayers, D. D., our loved and loving pastor. He organized the Society during the early years of his ministry here; and was interested in and pleased with its success. The packing of a box for a missionary on the frontier was a joy to him and an occasion on which he congratulated the Society each succeeding year.

The Wyoming Mechling Scholarship was also dear to him and the other objects to which we contributed always commended themselves to him. His knowledge of workers and methods was accurate, and his judgment could always be depended upon.

Although he has gone from us, we trust the work he put into organized form will continue as a monument to his consecrated zeal and energy. We sympathize with his wife and children, so suddenly and sadly deprived of the presence and counsel of the husband and father; as well as other dear friends, all of whom sorrow but not without the hope of one day meeting him in that home above into which he has entered and is now enjoying the fruits of his labor.

LYDIA M. ROBINSON,
MARY Q. SLOAN,
MRS. GEORGE PEECOCK,
Committee

Kittanning, Pa., January 27, 1909.

* * * * *

WOMAN'S FOREIGN MISSION SOCIETY

The Woman's Foreign Mission Society is conscious of a great loss in the death of Rev. Henry L. Mayers, D. D., our beloved pastor and friend, and a liberal contributing member of the Society. We are filled with sorrow, because we shall see his face no more and never again hear his kindly greeting nor his word of cheer and comfort. Yet we know that our loss is his eternal gain.

Therefore our resolve should be to bow submissively and cheerfully to God's will and do our best, God helping us, to carry forward the Lord's work as he often outlined it, urged and advised that it should be done. His interest in the work of the Society was keen, and his pleasure at the results from year to year, was always shown. While he may have loved another society, more, he did not love this one less, and one of his delights both in the pulpit and in private conversation, was to refer to its organization by Rev. Dr. Ewing and the happy arrangement, by which the latter's daughter, Mrs. Rebecca Ewing McClintock became our Missionary.

Our sympathies go out to the bereaved wife and orphaned children, and we pray that God who is the widow's husband and the father of the fatherless may be their help and comfort.

It is characteristic of human nature to think much about our dear departed friends and the Bible sets the seal of divine approval upon this, in saying that "the memory of the just is blessed," and so we record the labor of love of this faithful ambassador of Christ, whose memory with us will be ever fragrant.

JULIET ROBINSON,
MRS. JANE C. SHADLE,
ALICE COLWELL.

Kittanning, Pa., February 26, 1909.

* * * * *

IN MEMORIAM

REV. HENRY LOUIS MAYERS

Born December 29, 1847, at Millersburg, Ohio

Died January 28, 1909, at Kittanning, Pennsylvania

*"Leaves have their time to fall,
And flowers to wither at the north winds breath,
And stars to set; but all—
Thou hast all seasons for thine own, O Death!"*

What time could have been more fitting for the death of one so devoted to the cause of the Master, as our beloved Pastor, Rev. H. L. Mayers was, than at the close of one of the church services? Only a few short hours before he stood in the weekly prayer meeting apparently in the best of health.

Truly it has been said, "He walked with God, and God took him," but that would have been applicable at any time as his whole life was a "walk with God" and an effort to do His will and advance His Kingdom.

Not only has this church lost a devoted Pastor, and each member a true friend, but the community has lost an upright and noble citizen; whose time, thought and labor were cheerfully spent in his efforts to promote the best interests of the people and to put down anything to the contrary.

There was no pretense or veneer in his make-up. No one was left in doubt as to what position he intended to take. He could always be found on the side of right.

It is fitting that we should spread upon the records of "The Woman's Union" more than a passing notice of his death, and the

esteem and regard in which we held him; but the influence of his life work will be a perpetual testimony through the years and years to come, of the faithfulness with which he filled the offices of Pastor, friend, and citizen.

We have been asked to extend to the sorrowing wife and children the sympathy of this society.

MRS. J. W. PAUL,
MRS. J. C. MOORHEAD,
MRS. LEE LAVELY,
Committee

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RESOLUTIONS ADOPTED BY THE CONGREGATION OF
THE FIRST PRESBYTERIAN CHURCH OF MILL-
VILLE, N. J., ON THE DEATH OF REV. HENRY L.
MAYERS, JANUARY 28, 1909.

Whereas, God in His allwise and overruling Providence has taken from his earthly labors, our respected and beloved former pastor, Rev. Henry L. Mayers, therefore be it resolved by the congregation of the First Presbyterian Church:

First, That while we accept with resignation this ruling of Providence, we deplore with all his friends the untimely death of this faithful co-laborer and ardent Presbyterian.

Second, That in the death of Dr. Mayers we have lost a generous friend, a genial companion and a wise counselor.

Third, That we treasure the memory of his blameless Christian life, his wise counsels, his faithfulness to duty and his zeal for the cause of Christ.

Fourth, That the members of this congregation desire to express to the family of Dr. Mayers a profound sympathy in their great bereavement, and that we earnestly commend them to our heavenly Father who alone can give them consolation which they so much need.

Fifth, That these resolutions be spread upon the minutes of the church, and that a copy be tendered to the family of the deceased.

JOSEPH H. WADE,
GEORGE S. DAWSON,
Committee

Millville, N. J., March 18, 1909.

The Fifth Pastor

REV. WM. J. HUTCHISON, D. D.

1909—1925

Rev. Dr. Hutchison was called to the pastorate September 26, 1909, and installed November 3. Rev. M. S. Bush, of Ford City, preached the installation sermon. Rev. J. S. Helm delivered the charge to the pastor and Rev. E. P. Foresman charged the people. Dr. Hutchison came here from Wellsville, Ohio, to a difficult place—a congregation without a church building, but he was equal to the occasion. For more than a year after his arrival services were held in the Hose House which was a poor but welcome substitute for our beautiful, comfortable and convenient church.

As soon as the new pastor became familiar with the situation he began work in earnest. An election for trustees was held November 17, 1909, and the former board was re-elected. This election was necessary before any practical effort could be made toward erecting another church edifice as the trustees could not legally perform the duties of their office. Their term had expired and an election (according to the provisions of the Charter) could not be held till November. Soon after that legal difficulty was adjusted, steps were taken toward erecting a house of worship. The Church, which for some time had been living at "a poor dying rate" for want of pastoral supervision, took on new life. Every person seemed interested and by the time the new church was ready for occupancy we were a united, enthusiastic people. There was a large accession at the first Communion celebrated in that Temple of Worship.

Outstanding changes in the conduct of affairs during Dr. Hutchison's pastorate were the adoption of a Constitution January 25, 1911, which provides for the election of all church officials on the rotary plan for a period of three years each. The method of raising revenue was changed from renting pews to the budget system, members generally making weekly contributions. The hour for morning service was set at 10:00 instead of 11:0 o'clock, the session of Sunday School following. A printed calendar placed in the pews gives the order for the Lord's Day services and the pro-

gram for the week to follow. In 1920 the parsonage was bought at a cost of \$17,000.



REV. W. J. HUTCHISON, D. D.

During the World War the "National Defense Commission" made a request for our pastor's services at Camp Dix, Brightstown, N. J., at which place he was a Volunteer Chaplain for three months. At a congregational meeting held July 6, 1918, Dr. Hutchison was released and the following letter was sent to Rev. Ford C. Ottman, D. D., Executive Secretary of the Commission: "We will release Rev. Hutchison from his pastoral duties here for

a period of three months, beginning on or about September 1st, 1918. Our people are very glad that they have this opportunity to render an additional service to God and Country and believe that in contributing the services of Rev. Hutchison, they will do much toward advancing the cause of both in this crisis."

(Signed) PAUL L. MCKENRICK,
For the Session
LAMONT BIXLER,
Clerk Pro Tem.

Dr. Hutchison returned after the Armistice was signed. During his absence Rev. A. E. Curry, pastor of the United Presbyterian Church of Kittanning, conducted the morning services in our church and the evening services were held alternately in his church and ours. Rev. Walter Kennedy had charge of the mid-week services. (Here we might digress to record that the "Narrative" for 1919 reported 75 men in the Army; 2 in the Navy; 1 Camp Pastor; Officers 6. Total in service, 84. In the Civil War and the Spanish-American War this church also contributed her full share of enlisted men.)

To Dr. Hutchison's genius we are indebted for the successful celebrations of our ninety-fifth and one hundredth anniversaries. He did not hesitate to ask dignitaries of our great Presbyterian Church to share in the program and was able to secure the Moderator of the General Assembly to be the speaker at one service during the Centennial.

Dr. Hutchison graduated from Franklin College and Western Theological Seminary. He received his degree of Doctor of Divinity from his Alma Mater. He was employed here at a salary of \$2500, which was increased from time to time till it reached \$4000.

Dr. Hutchison has been married twice—first to Miss Frances Adams, of New Athens, Ohio. The present Mrs. Hutchison was Miss Elizabeth Shimer, of Phillipsburg, N. J. Their daughter Elizabeth expects to find her career in the medical profession.



REV. A. E. DRIGGERS
Present Pastor

The Sixth Pastor

REV. A. E. DRIGGERS, M. A.

1926—

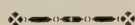
Here we may be permitted to encroach upon the work of the next historian. Having accepted a call from the Boulevard Church of Cleveland, Ohio, Dr. Hutchison was released from this pastorate, January 14, 1925. His leaving was marked by a reception which was largely attended. Every minister of the town—including the Roman Catholic priest—was present to bid the family Godspeed.

A fine watch was given to Dr. Hutchison by the John Orr Bible Class and the women of the congregation presented Mrs. Hutchison with a purse filled with gold.

After the pulpit had been supplied, for nearly two years by ministers who served in various capacities, Rev. A. E. Driggers, of Atlanta, Ga., was called as pastor, September 18, 1926, and was installed November 26. Rev. B. B. Harrison, of Ford City, presided; Rev. Dr. F. W. Hinitt, of Indiana, Pa., preached the installation sermon; Rev. Basil Murray, of Appleby Manor, read the Scripture; Rev. Walter Kennedy, of Templeton, offered prayer; Rev. Dr. G. M. Ryall, of Saltsburg, gave the charge to the people, and Rev. Dr. R. M. Offutt, pastor-at-large in the Presbytery, charged the pastor. A reception to the new pastor and his wife followed.

This pastoral relationship was consummated by a coincidence. Mrs. Driggers, (who was Miss Grace McCutcheon before her marriage) and her husband were visiting at her parental home at Murrys ville, in the adjoining county of Westmoreland. A mutual friend, knowing of the situation, recommended Mr. Driggers, who upon invitation came twice and preached here. A call followed. All things point to a successful pastorate.

Elders and Deacons



LIST OF ELDERS FROM 1822 TO 1922

<i>Name</i>	<i>When Ordained</i>	<i>Date of Death</i>	<i>Removal</i>
David Johnston	Aug. 31, 1822.....	March 29, 1839	
Thomas Hamilton	Aug. 31, 1822.....	Aug. 17, 1829	
John Patrick	Aug. 31, 1822.....	April 26, 1826	
Hamlet Totten	Nov. 14, 1834.....		July 6, 1837
Chas. Montgomery	June 14, 1839.....		About 1850
John Hood	June 14, 1839.....	May 23, 1862	
A. L. Robinson.....	Aug. 12, 1841.....	Jan. 26, 1880.....	April, 1842
James Patrick	April 26, 1850.....	June 15, 1881	
S. S. White.....	April 26, 1850.....		Nov. 5, 1860
Jas. S. Quigley.....	August, 1856	Nov. 21, 1890	
John Robinson	March 8, 1860.....	March 18, 1875.....	May, 1874
Marcus Hulings	March 8, 1860.....		(Resigned) Sept. 20, 1868
J. B. Finlay.....	March 8, 1860.....	Sept., 1897	Sept. 20, 1868
P. K. Bowman.....	March 8, 1860.....	Oct. 7, 1911.....	Removed Jan. 15, 1897
J. G. Parr.....	Sept. 20, 1868.....	Aug. 31, 1881	
James E. Brown.....	Sept. 20, 1868.....	Nov. 27, 1880	
Wm. H. Jack.....	Nov. 6, 1869.....	Aug. 25, 1907	
James Martin	Feb. 11, 1877.....	Aug. 28, 1907	
Geo. W. Doverspike.....	Feb. 11, 1877.....	May 19, 1908	
Robt. S. Slaymaker.....	Feb. 11, 1877.....	Nov. 30, 1900	
Andrew Thompson	Oct. 4, 1885.....	Dec. 30, 1902	
Robt. W. Cowan.....	Oct. 4, 1885.....	Sept. 21, 1912	
Findley P. Wolff.....	Oct. 4, 1885.....		Nov. 17, 1922
Edgar M. Adams.....	July 8, 1900.....		Sept., 1909
Wm. F. Stitt.....	July 8, 1900.....		Aug. 8, 1903
John D. Galbraith.....	July 8, 1900.....	March 11, 1922	
Ott N. Wilson.....	July 8, 1900.....		
John H. Lawson.....	July 8, 1900.....		
James G. McCullough.....	July 8, 1900.....	Sept. 5, 1924	
Robt. Heffelfinger	Sept. 11, 1905.....		Sept. 15, 1909
Paul L. McKenrick.....	Sept. 11, 1905.....		
E. Taylor Hutchison.....	Sept. 11, 1905.....		
M. L. Bowser.....	Sept. 13, 1910.....		

<i>Name</i>	<i>When Ordained</i>	<i>Date of Death</i>	<i>Removal</i>
Andrew Brymer	Sept. 13, 1910.....	May 10, 1917.....	March 22, 1914
Dr. R. Rudolph	Sept. 13, 1910.....		
R. A. McCullough.....	May 18, 1911.....	June 26, 1916	
Wm. H. Leard.....	May 18, 1913.....	Oct. 20, 1914	
F. M. Shubert.....	May 18, 1913.....		
A. L. Ivory.....	May 18, 1913.....	Sept. 7, 1926	
M. A. Campbell.....	June 7, 1914.....		
Dr. T. N. McKee.....	June 27, 1915.....		
Lamont Bixler.....	June 10, 1917.....		
G. W. Foster.....	April 21, 1920.....		
A. C. Griffith.....	April 21, 1920.....		
L. C. Sarver.....	April 28, 1922.....		

ELDERS

It may be confusing to some to know why A. L. Robinson "removed" in 1842 and yet was a prominent figure in this church in later years and died here. But there is no conflict. Mr. Robinson once left Kittanning and lived at Rural Valley for several years after which he returned but did not serve as an elder again.

In July, 1868, all the Session resigned but some of the members were re-elected at the next election. After the rotary plan was adopted the elders "rotated" so rapidly that it is difficult to keep track of them so their names appear only once on the list. Sometimes members of Session whose terms were expiring failed of election by only one vote and just as often they were elected the next year.

DEACONS

Deacons were elected several times but the records do not show that any but two were inducted into office till 1900. Since that time the following named persons have been ordained and installed: Guy Hollister, M. L. Bowser, Wm. Wible, E. T. Hutchison, R. A. McCullough, E. R. Lee, Jr., Roland Simpson, Charles Dargue, Jas. M. Stone, A. F. Cook, Lamont Bixler, Harry McClure, Boyd C. Henry, Chris K. Leard, F. M. Shubert, C. E. Dunmire. From this list we see that a number of deacons have been promoted to the eldership.

At the meeting of Session at which it was decided to call a congregational meeting to hold an election for deacons, the pastor was instructed to appoint a certain number of young men to lift the

offerings and thus relieve the elders of that work. That custom has been followed ever since and all those who have taken part are to be commended for the orderly and dignified way in which they have performed their duties.

And this calls to mind the customs previously observed in this part of the public worship. In the long ago "collections" were "taken up" only on occasions and for a certain purpose. Tall hats lined with bandana handkerchiefs were handed into the pews and the coins fell with a thud. In the second church velvet bags at the end of long handles were used for many years. Considerable sleight-of-hand must have been necessary on the part of the elders to keep from striking the worshippers' heads. Later, small baskets were substituted but when we came to the stone church, regulation plates were introduced. It may be difficult for the present generation to realize through what processes of evolution we have passed, including the small matter of receiving contributions according to an established rule.

Communion



Communion Seasons have always been important occasions in this Church. In "the good old days" the pastor was "assisted" by a brother minister, usually, one from the Presbytery, who did all the preaching. A preparatory service was held on Saturday afternoon. On Sabbath morning (the word Sunday was not heard from the pulpit in those days) a long sermon, appropriate to the occasion was preached. The "Lord's Supper" was celebrated in the afternoon, following an intermission of forty minutes. The "Table" which was merely a high bench, was placed between the pulpit and the pews and was spread with a fine damask cloth. Communicants sat on benches on either side and the elements were passed to each participant by the elders. The ministers officiated at one end of the table and a heart-searching address was given to each group.

Another service followed at "early candle lighting" and the season closed with a service on Monday morning at which infants were baptized.

The distribution of "tokens" (mentioned in Col. Finlay's and Mr. McKenrick's papers) was discontinued in 1857.

At a meeting of Session held January 17, "a free expression of opinion of each member" was given and it was decided to submit the question to the members of the church.

May 2. Each member of Session reported that there had been no objection to the change from any one whom he had interviewed. Therefore it was resolved that no tokens would be given out in the future and that notice to that effect would be announced from the pulpit.

The first Communion Set was of britannia or pewter and consisted of a pitcher, (really a small coffee pot) two mugs, with handles, and plates. This was used until 1867 when Mrs. Calhoun presented a silver Communion Service of two beautiful tankards,

four goblets and plates. The plates with the addition of four others are still in use but the tankards and goblets were put away in 1904 when individual glasses were introduced.

It was during Dr. Painter's pastorate that the tables were done away with and at a Communion in connection with the meeting of Synod held here in 1861 Communicants first occupied the pews. A table was spread (probably for the Commissioners) but for convenience and to save time the "Boston System" was employed for others who could not be accommodated at one filling of the table. The long table was used but once again. For years the middle blocks of pews were occupied by the Communicants and the spectators sat on the outside—thus dividing the "sheep from the goats"—but there is no such separation today. If any present are not church members, no attention is called to their delinquency.

All of us may not agree with Col. Finlay in his belief that "the present system is more devoid of the solemnity and impressiveness which the old mode was calculated to make on both Communicants and spectators." By the present system all confusion caused by changing places and passing and repassing in the aisles is eliminated while the spectacle of all Communicants partaking of the elements at one time is both solemn and impressive.

Every pastor has made minor changes in the method of observing the Communion seasons. Dr. Ewing substituted a preparatory service on Friday evening for the closing one of Monday morning. He was the first to administer the Communion on Sabbath morning after the usual service. Dr. Mayers omitted the sermon on that occasion. Dr. Hutchison introduced the present mode of retaining the elements until they have been distributed when all commune together.

Dr. Painter simply read the names of additions to the church. Dr. Ewing called those received on profession of faith before the pulpit. Dr. Mayers had those taken in on examination to occupy the front pews and asked them to rise with those received by letter. Dr. Hutchison asked all, no matter how they were coming in, to rise when their names were called. Finally it may be said that the visiting ministers' services had to be repaid which left us without a service several times during a year.

**OUTLINE OF ADDRESS BY REV. H. L. MAYERS,
DELIVERED AT LAST COMMUNION SERVICES
IN THE OLD CHURCH APRIL 20, 1890**

The Session at its recent meeting thought it advisable to notice particularly this Communion Sabbath. Such events may be made profitable and interesting by emphasizing them and to do this we thought it best to send out the address which has reached you in your homes.

I am deeply gratified today by the hearty and cordial response, as I look down into the faces of a large majority of the communicant members of this church. I am assured that you feel as the Session felt that this is an occasion which ought to be emphasized.

We are standing today in a peculiar and interesting place—about to break ties which have bound us to a home where we have had untold privileges and blessings. Here God's grace has been received and here we have been greatly blessed. The past is our assurance for the future. The old building is linked to our spiritual lives by many ties.

Today will be a sad one for many of us. We miss from our homes and firesides some who have often come with us to God's house and sat down with us at the Lord's table. But they are not, for the Lord hath taken them.

While their absence brings sorrow and sadness to us, yet even this has its elements of joy. They have passed over into the immortal life, under the guidance of our God. That they were saved and had the assurance of eternal life is a pledge to us that if faithful we shall be saved.

Some of you have spent your whole lives in this church. Here you were brought in solemn baptism and given to the Lord. Here you worshipped, here you were trained and here you were born again. The old records of the church are especially interesting as bearing upon the relationship of the covenant. Today the strength and support of the church can be discovered back among the records of those who were brought here and solemnly covenanted to the Lord. What a source of comfort to us as parents to bring our children and pay our vows to the Lord and feel that he is our friend and benefactor.

I feel this day will be especially solemn to some of you whose

lives reach back nearly to the beginning of this Church. You have grown grey in God's service.

This last Communion Sabbath will awaken some sad thoughts and tender memories. Here you have often been blest. Here you met your Lord and Master. That you have been kept by the power of divine grace, and faithful thus far will rejoice your hearts and encourage you in faithfulness to the end. This for some of us is at no distant day an upper and better home. Their parting at no distant day will bring sorrow and sadness, and yet a solemn joy that in faith you can look up and cry "Even so, Come Lord Jesus!"

This day can be made one of great profit and interest to those of you who are in middle life. To you, God has given many advantages. If you stood where some of these older ones stand you would see the value of religion. If you would come with the wealth of the Union and lay it down before them as the price of this hope and joy you would be denied. This teaches us the value of religion as seen in its true light. Upon you will fall peculiar and solemn responsibilities. We have undertaken to build a house for the Lord. We show our faith and love in the way we look at this material structure. They are an abiding evidence of God's dwelling among us. Let us go forth and meet duty and responsibility joyfully knowing there is a full reward.

And now a word to the young. Many of you are the children of pious parents. Some of you are in the Church upon your own confession of faith and others are almost ready to take the step. Let me impress upon you today, that no where else will you find such a friend and redeemer as in Christ Jesus. Make him your friend now and then all through life you will have him as your refuge.

This last Communion in the old church makes a change for us. Change is all around us. The fading flower, the dying leaf, the withered grass and yet we are constantly looking for an abiding place—something steadfast and secure. We will go to the New Church to hold our future Communion seasons, but it will be the same Lord and Master whom we serve. Then the same table will be spread, the same ordinance administered and the same Lord confessed and worshipped and adored.

But the change marks the road which we all are traveling—After a while there will be another change. Our translation will

come and we will have a glorious season of Communion on high at the Marriage Supper of the Lamb. This will be around the Throne and in the Divine Presence. There will be no crucifix there to know Christ. He will be there the Light of all men and the Joy of Heaven.

Our prayer and hope is that these last days will prepare us for our last great change. To see the Father and worship him then is our hope and desire.

Special Occasions



This church has had numerous "times of refreshing." In the winter of 1857-8 when a work of grace enveloped the whole country, union services were held in the Episcopal, Methodist and Presbyterian Churches, twice in each church during several weeks. The first mention of the "Week of Prayer" is in the minutes of Session for December 20, 1859, when it was recommended that the congregation observe the second week of January as a week of united prayer for the conversion of the world. This was in response to an earnest request from Foreign Missionaries. The custom has been continued in this church ever since and has been a great blessing.

While Mr. Geo. P. Hays was with us an unusual interest was manifested. His preaching was practical and reached the indifferent. Mr. Ewing always sounded the evangelistic note as did Mr. Mayers, and both held special services frequently.

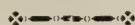
The revival of 1876 was spontaneous—nothing spectacular about it. Neither preaching nor singing evangelist—no tabernacle and no appeal for money. Pastors of neighboring churches gave their services gratuitously and no doubt Mr. Ewing returned the compliment. A small chorus choir led the singing. Prominent in this group were Jennie Jack, J. S. Bowser, Joseph Painter and Sheriff Boyd who were supported by other good singers.

These meetings continued for nearly three months and when brought to a close more than fifty had been "added to the church."

In March, 1893, Rev. Edward Smiley and Charles M. Alexander conducted union services in the Opera House. This singer was "Charlie" Alexander, who was a novice at that time but afterwards became famous in his tour around the world with Dr. R. A. Torrey. In 1895 Maj. Hilton and his singer Tullar; in 1906 Rev. C. G. Jordan with Mr. Mitchell, and in 1907 Rev. Wheeler, also accompanied by a singer, held evangelistic services in our church and under its auspices.

In 1913, 1915 and 1920 union tabernacle services were held. After all these meetings there were large ingatherings. In 1913, 100 united with this church and other churches received their share of new members although some of their pastors did not sanction the movement. It is hardly to be expected that all who united with the church under the circumstances should prove valuable additions but the most of them remained loyal to their pledges, some of whom are still with us and among our most dependable members. On another occasion there was quite an accession from the Second Presbyterian Church of this place and the Mahoning Church, which were disorganized by an act of Presbytery. At a meeting of Session May 4, 1900, the pastor of Mahoning Church and the Clerk of Session of the Second Presbyterian Church were present and turned over their records to the Session of this church. At the same time a letter from the Stated Clerk of Presbytery was read authorizing the Session of Kittanning First "to grant letters of dismissal to any remaining members of good and regular standing, whose names appear on the rolls."

Sunday School



To the articles previously written about the Sunday School only data of later years need be added. Geo. W. Doverspike had been Jas. E. Brown's faithful assistant and succeeded to the superintendency after the latter's death, which office he held during the remainder of his life—about 28 years. After Mr. Doverspike's death the ruling of the General Assembly was followed, which places all business of the school in the hands of the Session. Since that time a Superintendent is elected every year. This officer has two assistants who are promoted in orderly fashion as the term of each expires.

Mr. Doverspike's death occurred in 1908 and it may be inferred that since that time as many persons have filled the Superintendent's office as are represented by the years intervening.

In the long ago no instrument was used in Sunday School. Mr. Robinson or some other good singer "raising the tune," but in course of time a melodeon was introduced. Later W. H. Jack led the singing. From time to time new features were in order until today the music is furnished by an orchestra under direction of a leader in singing.

"Will" Meredith and Barton Hastings were librarians who seldom missed a session of the school.

It is not known when the Secretary's office was created. Geo. T. Crawford conducted it faithfully as long as he was able. Mary Sloan was his worthy successor. Lydia Robinson, a teacher in the school for 61 years, was Treasurer for many years till death ended her work. Percy Potter succeeded Miss Sloan as Secretary and Lamont Bixler, at Miss Robinson's request, took over her office. Both of these officers have been elected every year since.

Miss Sloan and Miss Robinson had received bronze medals from the State Sabbath School Association in recognition of their services of more than fifty years as Sunday School teachers.

Graded lessons were introduced into the main school in 1911, and the same year the primary room was arranged on the "block system" with a teacher for each block. This was a wonderful

change from the first days of the "infant class," which was made up of a dozen or two small boys and girls seated in the front of the room on two low, circular benches made for the purpose. Mrs. M. A. Otto was the teacher.

After this class had outgrown its meagre equipment it was moved to one of the rooms which had been built at the rear of the church. Elizabeth Stewart was teacher with Sarah Bowman as her assistant. Later Esther Sloan was in charge but when the new ways were adopted she gave up that class and took another. She was also Superintendent of the Cradle Roll Department in which all children too young to attend Sunday School are enrolled. In 1912 a Home Department was established with Mrs. W. L. Peart as Superintendent.

November 26, 1916, "Girls' Day" was observed. On this occasion the school was entirely under the direction of women and girls. Mrs. W. J. Hutchison acted as Superintendent and gave an illustrated talk.

February 18, 1917, "Boys' Day" was observed and a larger attendance was registered but the collection was not as large as on "Girls' Day". Girls' Day attendance was 565 with gifts amounting to \$48.25. 831 "boys" were present on their day and their offering was \$45.75.

Besides being self-supporting the school contributes largely to outside benevolent work. The income from legacies makes this possible although the weekly collections are highly creditable. The adult classes contribute largely to these.

The enrollment in all departments of the school is about 500.

In recent years a number of Adult Bible Classes have been organized and several Teachers' Training Classes have been taught.

SUNDAY SCHOOL SUPERINTENDENTS

Alex. Colwell, John Kerr, James Mason, Jno. R. Johnston, W. W. Hastings, J. B. Finlay, Henry Painter, David Hall, J. Alex. Fulton, P. K. Bowman, S. S. White, Thos. McConnell, J. E. Brown, Geo. W. Doverspike, John D. Galbraith, Paul L. McKenrick, E. Taylor Hutchison, O. N. Wilson, Roland B. Simpson, Lamont Bixler, J. P. Culbertson, Russell Rudolph, H. G. Gates, Wiley Thompson, A. F. Cook, J. K. Eyler, F. M. Shubert, Harry J. Walter.

The Choir



No records of the choir have been kept and few now living can tell anything of its early history. A. L. Robinson seems to have been one of the first choristers. He had a musical tenor voice and his daughters, Caroline and Josephine, were good singers, too. Others who were members of the choir at that time were Mr. and Mrs. S. S. White, who sang bass and alto respectively.

In the late 50's, Miss Nott, a professional musician and instructor in music, located here and inspired lovers of music. She had a voice of such range that she could sing all the parts and was an accomplished performer on different instruments. One of these was the violin which in those days was not usually played by a woman—at least not in this country-place. After a few years' stay Miss Nott went away and soon dropped out of the memory of all who knew her here.

Mr. Ewing became our pastor during the Civil War when party feeling was running high. In his first Thanksgiving Day sermon he mentioned the doctrine of "States' Rights" and characterized it as "insane". Mr. Robinson, who was an ardent Democrat, although opposed to secession, was offended at this and left the choir. His daughters went with him, Mary being "organist" at that time.

Mr. Ewing gathered together some young people who may have had good voices but they were untrained and made different music than the Robinson family had furnished. Fannie Orr played the instrument (whatever it was) till 1871, when Mary Robinson was elected by the Session to the position which she had left for her own reasons. Mr. Robinson's anger against Mr. Ewing was of short duration and they were ever after the best of friends, but Mr. Robinson was never returned to the choir as leader.

Mr. Ewing "directed" his impromptu choir till a leader was found. This was probably Wm. H. Jack, who was followed by S. F. Bowser. From this time for several years everybody's memory is a blank.

The choir was not paid in those days and in all probability there was no designated leader so the singers sang or did not sing according to their pleasure. None of these were professionals but they had learned considerable by practice and really made good music which helped to "swell the chorus" in the church services.

About this time Jennie Jack began to attract notice. She was the "sweet singer" of that day. Her voice was natural, not having been spoiled by cultivation. In a chorus it could always be distinguished by its shrill quality and she articulated every word as distinctly as though it was spoken.. She sang without any effort, melody flowing forth when she opened her mouth. During the revival of 1876 she sang every night and with her wonderful voice told "the old old story" in song. Of the number who sang with her in that choir, few, if any are living.

In later years Emma Rumbaugh and her sister Mollie(now Mrs. Chas. J. Moesta), Mrs. Alex Montgomery, Sheriff Boyd, J. S. Bowser and others were helpful additions to the choir. It would be impossible to record the names of all who have sung with the choir, or even to recall many of them, but a few who were members in more recent years and are still here are Mrs. J. K. Eyler, Mrs. Paul McKenrick and Mrs. George Bayne. On several occasions an impromptu choir of young folks filled the places of those who wanted a vacation.

And last, but by no means least, O. N. Wilson, who not only sang, but was choir director and for years was the choir's official representative from the Session.

INSTRUMENTS

The first one to be used in church services was a small melodeon which made a disturbance out of all proportion to its size. This was the personal possession of Josephine Robinson and she played it. Later a harmonium was bought which was used in Sunday School also. Still later a reed organ was provided for the church auditorium and a melodeon for the school.

In 1879, a pipe organ was installed. It was built in a corner beside the pulpit and was pumped by hand. (A number of prominent men—some of them elders in this church and elsewhere today—had their first lessons in instrumental music at that pump

handle.) The new organ was used first at a meeting of Synod and was played by Miss Mary Jenks of the faculty of Blairsville College.

Miss Elizabeth Stewart was organist at the time, but she had had no experience with a pipe organ and was loathe to make a beginning before that august body.

This organ was taken to the new church and used there till 1905 when a larger one was built into the space which was entirely too large for the old organ. It was sold to a church in Lorain, Ohio. The new organ and two pianos, also the melodeon were fuel for the flames which destroyed the church in 1909.

In 1900 the "Copley Quartette" was engaged. Mabel as soprano; Gertrude, alto; Paul, tenor; "Will", bass. Mabel (who in the meantime had become Mrs. Jas. M. Stone) was choir director for seven years. In 1901 Elizabeth Stewart moved away and Gertrude Copley succeeded her as organist until after her marriage to J. B. McClelland, who also had been a member of the choir. After Mrs. McClelland left Ilma Fox was elected organist which position she has filled faithfully for more than 20 years.

THE "CENTENNIAL" CHOIR

MISS ILMA FOX, *Director*

MRS. JOS. N. HENDERSON

FRANK J. ATKINS

MRS. B. CLAIRE LIAS

L. C. SARVER

Women's Societies



Woman's Foreign Missionary Society

"The Kittanning Auxiliary of the Woman's Foreign Missionary Society of the Presbyterian Church" was organized November 28, 1873, by the pastor in the presence of these 17 women, with their approval and promise of support, viz:

MRS. JOHN V. PAINTER	MRS. R. S. SLAYMAKER
MRS. H. H. CALHOUN	MRS. J. G. CUNNINGHAM
MRS. GUY MECHLING	MRS. R. E. BROWN
MRS. ANNIE E. BROWN	MISS FLODIE ORR
MISS FANNIE ORR	MISS LOU LEE
MRS. S. M. GRAHAM	MISS LYDIA BOWMAN
MRS. GEO. T. CRAWFORD	MISS LIZZIE STEWART
MISS ALICE COLWELL	MRS. J. G. PARR
MRS. WILSON SPEER	

A Constitution and By-Laws were adopted and the following officers—called a Board of Managers—were elected, viz:

<i>President</i>	- - - - -	MRS. W. REYNOLDS
<i>First Vice-President</i>	- -	MRS. H. H. CALHOUN
<i>Second Vice-President</i>	-	MRS. T. C. McCULLOCH
<i>Third Vice-President</i>	- - -	MRS. R. E. BROWN
<i>Fourth Vice-President</i>	-	MRS. GEO. T. CRAWFORD
<i>Rec. Secretary</i>	- - -	MRS. J. G. CUNNINGHAM
<i>Cor. Secretary</i>	- - - -	MRS. T. D. EWING
<i>Treasurer</i>	- - - - -	MISS LOU LEE
(afterwards Mrs. W. H. McConnell)		

Managers

MRS. SAMUEL CRAWFORD	MRS. GUY MECHLING
MRS. WILSON SPEER	MISS ALICE COLWELL
MISS LYDIA BOWMAN	MISS DIANA WHITESELL
MISS JANE GALBRAITH	MISS LIZZIE McCONNELL

Of the seventeen members who founded the society only five are living, Mrs. Geo. Crawford and Mrs. Slaymaker here; Mrs. Annie Brown, Los Angeles; Mrs. Lydia Graham, Uniontown, and Miss Stewart, Greenville. Of the first Board of Managers, Mrs. Geo. Crawford and Miss Galbraith only are left. If this history had been compiled in 1922 Miss Alice Colwell's name would have been written in both these lists, for she was a faithful member and officer of the society. She died January 10, 1925.

Mrs. Reynolds moved away during the first year and Miss McConnell declined to serve. Mrs. B. H. Luker and Miss Flodie Orr were elected to fill these vacancies. This Board was re-elected by acclamation at the end of the first year. After that there were changes in the personnel of the Board but no radical ones. They were usually made because an incumbent in office asked to be relieved. Three years after the Society was organized Mrs. George Kron was elected on the Board as vice-president. She was a daughter of Samuel and Mary Matthews, charter members of this church and into the missionary work she brought her deep religious experience and wonderful consecration. A woman's prayer meeting had been the outgrowth of the Missionary Society and it was in one of these gatherings and in Mrs. Kron's heart that the revival of 1876 began. This revival was not "worked up." It was prayed down and is precious in the memory of all who passed through it. The prayer meetings were held in Mrs. Ewing's parlors until the rooms would not accommodate all who wished to attend, so the place of meeting was changed to the Sunday School room of the church. This was an unfortunate move. The place was big and barren and the "homey" feeling was entirely wanting. It was not long till attendance fell off and yet the woman's prayer meeting was not given up till after the church burned. A faithful few kept it alive, one of whom was Mrs. Samuel Crawford.

On account of an accident which befell her the evening before the fire occurred she was never again able to participate in church activities so her work and the prayer meeting ended together. These meetings which had dwindled to "two or three" were a source of great blessing to our church and it is deplorable that they should have been so lightly esteemed and allowed to die. They were held every Saturday afternoon—the first Saturday of the month being under the direction of the Foreign Missionary Society and the third led by the Home Mission Society.

Mrs. Crawford was president of the Foreign Missionary Society longer than any other person and had a place on the Board of Managers continuously from the organization of the Society until her death which occurred in April, 1910.

It would only be fair in this connection to give the names of all the others who served the society faithfully but no roll is available and to omit any, might lead to the belief that the omission was intentional.

This society was organized in November and for a number of years the work was finished up and the annual reports were read at a public meeting as nearly as possible on the anniversary day. But the reports did not coincide with those of the ecclesiastical year and to avoid this conflict it was thought best to make a change. So the Board of Managers called a meeting of the society. Every woman in the church received a written invitation and the response was general. After a program the object of the meeting was stated and by a vote the society's year was changed to coincide with the church's year.

The first three missionaries supported by the Foreign Missionary Society were Mrs. Eckard in China, Mrs. Johnson in India, and Mrs. Judson in China. During the time of our contract with Mrs. Judson it was learned that Rebecca Ewing, a daughter of our beloved former pastor and his consecrated wife, was under appointment to go as a foreign missionary. When this news was told to Dr. Mayers he suggested that we adopt her as our missionary. Of course, his suggestion was acted upon at once and having been able to make the necessary preliminary arrangements this daughter of our church (having in the meantime been married to Rev. Paul McClintock) became our "special object."

After several years spent on the island of Hainan Mr. McClintock's health failed and they were compelled to give up their cherished work and return to America. In course of time he recovered sufficiently to engage in some form of ministerial labor but all hope of going back to Hainan had to be abandoned. (At the time of this writing they are living in Germantown, Pa. This item, as well as the one concerning the location of the Brown family, does not properly belong in this narrative as their present circumstances developed after we passed the century mark. Both items are inserted for giving the information to those who may not have it.)

The next arrangement was most satisfactory as the missionary assigned to us is—Mrs. Geo. F. Browne, who went from Rural Valley and some of us knew her as Miss Irene Cowan. She and her husband with their children were in this country on furlough, when disturbances in China prevented their return and for the present they are located in Wooster, Ohio. The money which would have been paid on Mrs. Browne's salary, goes direct to the Board of Foreign Missions.

For 45 years the Society's share of our missionary's salary was raised by a personal canvass, the Board of Managers making house to house visits and collecting the members' pledges, but with the New Era Movement a change was made by which the money is provided for in the budget and paid out by the treasurer of the Session. The Sunday School has always paid part of the salary, and the Industrial Circle has been helping for several years. The Pastor's Aid Society when in existence also contributed to it. Since the Assembly's Board took over all contributions from Sunday Schools the money from our school is not credited to the society although it is counted in on our pledge.

Elections used to be conducted by the pastor and voting was done by ballot but several years ago the Constitution was amended to read as follows. "If after due notice of an election has been given the constituency of the Society does not respond, the Board of Managers shall remain in office another year." The Board usually "remained" but not until after an effort had been made to hold an election.

Resignations, removals and deaths have made marked changes so that the original Board has practically disappeared. They were only representatives—This society was the first one of its kind in our church and Rev. Dr. Ewing deserves all the credit for laying the foundation of what grew to be a great work. With patience he taught the women how to conduct their meetings and met with them until they were able to stand alone.

The Pioneer "Woman's Foreign Missionary Society" blazed the way for other societies all of which have done a good work along different lines.

Woman's Home Mission Society

The history of the Home Mission Society is bound up in that of the Foreign Society, because the majority of the members are the same in both societies, but they are under different management and work for different objects. At first the Home Society was merely a group of women who worked together without any rules or regulations but their work was done methodically after a Constitution was adopted in 1888, which provided for a board called the "Standing Committee" who were made responsible for the work. The society then became auxiliary to the "Woman's Executive Committee" afterwards the "Woman's Board of Home Missions," but now a division of the "Board of National Missions of the Presbyterian Church, U. S. A."

At first their principal effort was directed toward sending a box every year to a Home Missionary but in 1914 societies were instructed to furnish no more boxes as the missionaries' salaries would be increased, thus eliminating the necessity for boxes.

This order caused great disappointment to many, especially those who wanted to help ease the privations of the frontier missionaries, many of whom did not have the necessities of life which make for comfort. The plan of preparing these boxes was like this. Having received from the N. Y. office the name of a family who were entitled to a box correspondence was opened with the wife to learn what was most needed or would be most acceptable in case all of their wants could not be supplied. A suit of clothes for the missionary and a good dress for his wife were always sent besides other clothing for them as well as the whole family. The boxes were splendid—containing such valuables as bedding, table linen, silver, etc. One good woman asked for dishes as she did not have enough to set a presentable table when traveling ministers visited them. A whole set was ordered and shipped from our local pottery. Another asked for a carpet and a slightly used Brussels rug was donated. The money value of these boxes was by no means small but the joy they gave to the recipients was sufficient compensation to the donors for their outlay of time and labor. After the sending of missionary boxes was discontinued the society took up a similar work for hospitals and schools, making garments besides sending supplies for domestic use. These too were valuable and greatly appreciated.

A pledge of the society is the annual payment of \$75.00 on a scholarship in a school for Mountaineer girls at Hot Springs, N. C. This scholarship is a memorial to Mrs. Wyoming Mechling and is named for her. She was president of the society at the time of her death in 1893. Mrs. Mechling was a lovable woman and a devout Christian and had given of her best to the success of the society.

Other work in which the society has engaged is sending barrels and *more barrels* of second-hand clothing to the colored people and mountaineers of the South, and helping finance the work among foreigners in our Presbytery. Also Park College received good barrels of second-hand clothing. In 1917 the method of raising money was changed from that of personal solicitation to the envelope system by which each member was asked to make a definite monthly pledge. Whether all adopted this plan or not is not known. Since 1919 the money is paid into the church budget and disbursed by the Session.

During Mr. Roulston's stay he conducted a Mission Study Class teaching from the book used at that time in the interest of Home Missions. Sometimes such a study was used in both society's meetings, by the members, each society using its own book. At one time Mrs. Peart taught a Foreign Mission Study Class.

The first officers of the Home Mission Society were:

<i>President</i>	-	-	-	-	MRS. W. B. MEREDITH
<i>Vice-President</i>	-	-	-	-	MRS. GUY MECHLING
<i>Secretary</i>	-	-	-	-	MISS JULIETTE ROBINSON
<i>Treasurer</i>	-	-	-	-	MRS. G. W. DOVERSPIKE

All have "passed over" except the Secretary.

Offices were filled later by the following:

<i>President</i>	-	-	-	-	MRS. R. S. SLAYMAKER
<i>Secretary</i>	-	-	-	-	MISS LYDIA ROBINSON
<i>Treasurer</i>	-	-	-	-	MRS. LYDIA SCHOTTE

These, too, are all gone but Mrs. Slaymaker.

The writer can testify to the devotion and conscientious service of all these good women. And not these alone. But "the time would fail me to tell" of the others who did as good work but in a quieter way.

Perhaps as good a way as any for closing the history of these

two societies, which are so closely interwoven would be by quoting from a report of the Foreign Missionary Society on an anniversary occasion. The words might be applicable to any society at any time.

“This has not been a perfect society. It could not be and partake of the human elements which compose it. But we lay our faults and our misunderstandings with our services upon God’s altar knowing that he will forgive our shortcomings as well as accept our offerings believing that at the last Great Day we shall hear the Master say ‘Well done!’ ‘She hath done what she could.’”

In this connection the beginning of woman’s work in the Presbytery may be mentioned.

In April, 1874, the Presbytery of Kittanning appointed a committee to make arrangements for a missionary convention. The convention was called to meet in Apollo, June 17, 1874. This was a very enthusiastic meeting at the close of which a committee of fifteen women was appointed to take charge of the work. Our pastor’s wife, Mrs. T. D. Ewing, was made chairman of that committee, which was selected from all over the Presbytery.

Six missionary societies had been organized in local churches prior to that time, viz: Marion Center, October, 1871; Elder’s Ridge, January, 1873; Brady’s Bend, March, 1873; Kittanning, November, 1873; Leechburg, January, 1874; Freeport, April, 1874.

During 1874 thirty-one auxiliaries were organized in the Presbytery. Apollo heads this list alphabetically and no doubt was inspired to take the step because of the enthusiasm which was aroused at the convention which had been held in that church.

Rayne and Currie’s Run were organized in 1875. The dates of organization are not given in the record for Homer City, Midway, Mount Pleasant, Plumville, Rockbridge and Tunnelton. All these were Foreign Missionary Societies. When Home Missionary work was taken up in the Presbytery some societies united their work, while a goodly number organized an additional society. In nearly all the churches in the Presbytery societies have united now; only a very few retaining two.

In 1880, Rev. T. D. Ewing having been called to another field, Mrs. Ewing resigned her Presbyterial office which she had filled so acceptably. Mrs. T. B. Elder, who was one of her co-

workers, had this to say about her: "She had rare tact for organization and general management and was most admirably qualified with voice and manner to preside at popular meetings and commend the cause to the general public. But our loss was only others' gain as all her zeal and activity in missionary work were but transferred to another field. It was written of her by an eminent minister near her western home after her death that although her life was not lived out to the full it was lived beautifully and well."

Ten years after Kittanning Presbyterial was organized it met again at Apollo at which time a revised constitution was adopted. With this procedure the committee was succeeded by officers elected for three years. Mrs. H. Magill was the first president. Our own Mrs. Samuel Crawford filled the president's office for one term.

In the summer of 1881 a committee of Presbytery appointed nine women as a Presbyterial Committee of Home Missions. This committee met at Elder's Ridge and organized by electing Mrs. D. J. Irwin, President. In 1882 and 1883 the society reported a number of prosperous separate societies. In 1884 the Presbyterial first walked alone and in 1885 an election of officers resulted in Mrs. Eva G. Thompson for President. She held the office for several years and only those who had the privilege of working with her know what a tower of strength she was.

This society ceased to exist as a separate society in 1922 when the union of the two Presbyterial societies was effected with Mrs. D. B. Taylor as President. The constitution adopted at that time provides for an election of officers every three years.

Pastor's Aid Society

March 25, 1896, the Woman's edition of the Kittanning Times was published jointly by the Pastor's Aid and Christian Endeavor Societies.

Records of the P. A. S. cannot be found but from the Women's Edition it is learned that "sometime during 1883 our pastor waited upon seventeen or eighteen young women of the congregation and consulted them on the subject of organizing a young women's society, the object being; first their own spiritual welfare and Christian training; second to aid the pastor in any work that would

be beneficial to the church, and the name of "Pastor's Aid Society" was given to it.

Each member pledged herself to take some part in the weekly meetings, if only one short sentence of prayer. The ones who made this promise are among our leading church workers today. Oh, what a trial it was! With what fear and trembling we wrestled with our duty and how often we failed and broke down. Sometimes while singing an impressive hymn even the little old melodeon would fail in sympathy with us. Want of space will not permit us to speak of all the good work done by the society, but the first was to take a scholarship in Scotia Seminary at Asheville, N. C. No lack of interest in the numerous and varied workings has been manifested by the members."

This was the first society in our church to combine social endeavor and missionary work. Mrs. Bird Smith was the first president. She married and went away soon after the society was organized but she left worthy successors and for many years this society was an asset to the church.

A sick girl had been reported to the Benevolent Committee who investigated and found her in an advanced stage of tuberculosis. The committee relieved her immediate wants and looked after her as long as she lived. Still more, they interested others in her. One kind woman sent her dinner every day and no doubt this good meal built up the girl's strength and prolonged her life.

Mr. Mayers visited her and was able to lead her into "paths of peace." From a cross, rebellious creature, she was changed into a trusting Christian and died "the death of the righteous."

The Pastor's Aid Society did many kind acts for her and after her death dressed her for her burial and bore the expenses of her funeral. And this is only one example of their humanitarian work.

The large window in the parlor of the former stone church, accredited to "The Young People of the Church" was really provided by the Pastor's Aid Society and was intended as a tribute to their pastor and friend, Rev. Henry L. Mayers, but he outwitted them by having his name omitted from the inscription.

In 1914 the society put a window into the Templeton Church as a memorial to Dr. Mayers. A subscription made to the Building Fund of the former stone church was paid largely in money earned

by the members by work of their hands. A dime was given to each one and she was expected to make it grow. The methods employed to accomplish this were original and by no means easy work. At the close of the campaign, experiences of the workers were recounted at a "public meeting" and furnished much amusement. The amount realized was \$300.00.

The Session had supervision of this society as is shown by the Sessional records. When Dr. Mayers felt that the members ought to go into other missionary work the society was disbanded and another "Pastor's Aid Society" of younger women was formed. This lived for several years but seemed to die a natural death not long after the present church was built. Perhaps Dr. Mayers' personality had much to do with the success of both societies as they were his special care. A part of their program was a prayer meeting at seven o'clock every Monday evening.

Industrial Circle

The Industrial Circle was organized in 1905 but early records are missing. The constitution of the society is elastic and permits of work being done under direction of the National and Foreign Missionary Boards of the Presbyterian Church as well as local work when opportunity offers. The mantle of the "Pastor's Aid" seems to have fallen upon the "Circle" as the methods employed by the two societies are much alike.

A scholarship has been maintained in a school in the Southland and boxes for both teachers and pupils have been sent to such schools.

The Circle pays a portion of our missionary's salary and frequently has sent her a Christmas box. Other objects for which work is done include work among foreigners in our own Presbytery.

They have several times sent picture cards to the children's hospital in Pittsburgh and to Ellis Island in N. Y. Harbor, thus doing humanitarian work. Their subscription to the building fund of the present church was \$500.00 but it was increased to \$2,200.00 and in addition they helped the Pastor's Aid to pay theirs.

When the wooden floor in the basement of the church was torn up by the flood of 1913 the Circle helped pay for replacing it with

tile. They also gave help to one of our own "boys" who was in course of preparation for the ministry. They projected a Lecture Course two or three winters but abandoned it when the High School took up that work.

The members of this society are very reasourceful and have made money in many unique ways, never losing an opportunity for "earning a penny." When we were using the Hose House for church services and a reception was given to Dr. and Mrs. Hutchison, the Circle bought inexpensive window curtains for the occasion. After that, they were in great demand whenever any social functon was held in that place. These curtains were rented for \$1.00 each time and considerable revenue was obtained from that source, probably more than enough to pay for them.

The society met in the homes of members till after the present church was built, but having outgrown the capacity of many houses to accommodate it, the meetings are now held in the social room of the church. At these meetings a program combining social, industrial, and missionary endeavor is carried out.

Woman's Union

The Woman's Union was organized by Mrs. Wm. Pollock March 21, 1902. It is not a society for the promotion of the spiritual interests of our church although it is founded upon a religious basis. Devotional exercises are observed at every meeting. The object of the society is the care of the church property and to raise money for purposes for which no other provision has been made. The first officers were:

<i>President</i>	-	-	-	-	MRS. R. E. KENNERDELL
<i>Rec. Secretary</i>	-	-	-	-	JULIETTE ROBINSON
<i>Treasurer</i>	-	-	-	-	MRS. POLLOCK

Each of these officers had two or three "assistants". Mrs. Kennerdell left the society within the first year and Mrs. R. A. McCullough, 1st Vice-President, went automatically into the president's office. She proved to be a most capable leader and was elected and re-elected until she asked to be excused.

Soon after the society was organized extensive and costly changes were made in the church edifice. The Union assumed re-

sponsibility for the debt incurred and had paid a portion of it when the church burned. The Trustees cancelled the debt out of the insurance indemnity and the society went to work at once to help build another church. The usual, as well as some unusual methods were used and all the women of the church whether members of the society, or not gave substantial aid. Food sales were held every month and a trade in doughnuts was built up which, large as it was, never fully supplied the demand. Whole days were spent in the Hose House kitchen making these delicious cakes.

Quite a business in millinery was established in making garden hats and they were sold from Maine to California. Orders could not be filled fast enough. The work was strenuous, but very profitable as over \$500.00 worth of the hats were sold.

A red letter day with this society was one in February, 1910, when E. E. Kinter loaned his store and made the offer of 10% on the sales. A "catchy" advertisement had been inserted in the daily papers. For instance, "We hope Mrs. So-and-So will get rid of some of her 'Notions' ". "If you want to have a 'fit', buy a corset from Mrs. Such-a-One." It was a day of good fun and financial profit, as the commission was \$50.00. This was turned into the society's subscription to the Building Fund.

The Annual Bazaar has been an attractive feature in the program of this society. It is held in the afternoon and evening of the day before Thanksgiving. Fancy work, aprons, and toothsome dainties for the Thanksgiving dinner are on sale and always in demand. These are the standard articles but at times others not of such practical use have been on the counters. This society paid \$4,450.00 to the building fund and \$1,000 to the parsonage.

Just before the Centennial celebration the whole church had a thorough house cleaning and a new velvet carpet was laid in the Sunday School wing, which includes the parlor and some class rooms. The Woman's Union bought the carpet at a cost of \$1,250.00. The Trustees paid the hired help, and whatever other expense was incurred in doing the work, but the "ladies" of the church worked day after day at menial tasks thus saving a great many dollars. An elegant lunch was provided every day for all the workers.

This society has a large list of dues-paying members but not many active workers. The ranks of these have been sadly de-

pleted by death and removal. The list is too long to be given here. The meetings are usually all-day sewings, at which a dinner or lunch is served, which quite a number from outside patronize and enjoy. These are also a source of revenue. The Kitchen Committee is careful that nothing is wasted. If there are any left-overs, ready buyers are eager to get them.

It is too bad that the history of this society can not be continued to the present time for much valuable work has been done since the Centennial. It is sufficient to know that the church would not be as comfortable or convenient today if it were not for what the Woman's Union has done.

Young People's Work



The Christian Endeavor Society, which was organized November 30, 1890, absorbed the Young Men's Prayer Meeting. For several years it was an active society as is shown in a report given in 1896. At that time there were 100 members and nearly all attended meetings regularly.

Their first missionary work was the support of a Bible woman in China and a scholarship in a school for Mountaineers. The first officers were:

<i>President</i>	-	-	-	MRS. GEORGE W. DOVERSPIKE
<i>Vice-President</i>	-	-	-	MYRTLE THOMPSON
<i>Recording Secretary</i>	-	-	-	ROSE FINDLEY
<i>Treasurer</i>	-	-	-	FANNY BIXLER

With such competent officers to start this society, it ought to be doing good work today, but for some reason it fell back. It has been put to sleep and revived several times but never for long. The explanation must come from those who were at one time members.

A junior C. E. was organized September 5, 1892, under control of the Senior Society, with Ada Brown, as superintendent. Fanny Bixler and Alice Sloop were her assistants, but this too, like its "parent" ceased its activity.

With the exception of a few interpolations, the following paper was contributed by Frank M. Shubert. He does not mention himself, but it is only fair to him to tell that he was Mr. Brymer's right-hand man and succeeded him in the work with the Cadets.

"The First Presbyterian Church has always been a firm believer in its young people and a prominent place for their work has been emphasized.

"In the early days of the Christian Endeavor movement the young people of this church played no small part in this activity

and in the county organization the First Church Society always gave a good account of itself.

"Following the Evangelistic Campaign of Jordan and Mitchell in the early part of 1906, a new Christian Endeavor Society was organized. This society met with reasonable success from the beginning. In the fall of 1907 it began to take on new life and soon became one of the principal auxiliary societies of the church.

"In the fall of 1908, Mr. Andrew Brymer, formerly of Blairsville, arrived in town; not only he, but his wife and daughter, Elsie, entered into the activities of every department of the church work and were quite an acquisition. Having previously been identified with Young People's work in Blairsville, Butler and Philadelphia, Mr. Brymer immediately offered his services to the Christian Endeavor Society of our church. The society enjoyed a great period of prosperity in the winter of 1908-1909. Mr. Brymer's home on Rebecca Street was the scene of many happy social gatherings of the Endeavorers. The society was well organized, interesting meetings were held, various committees held monthly meetings, and the monthly social and business meeting was a feature of the society.

On the occasion of a memorial service in February, 1909, held in memory of Dr. H. L. Mayers, who died January 28, the Sunday School room was filled to capacity with the Endeavorers and their friends. Dr. Mayers was a great friend of the society and held a warm place in the hearts of the young people of the church.

"When the disastrous fire which occurred on Sunday morning, March 7, 1909, destroying the church edifice, the Endeavor Society was the only organization of the church that held a meeting on that memorable day. This meeting was held in Hose House No. 3 on North Jefferson Street.

"While the congregation were worshipping in Hose House No. 1, on South Jefferson Street, during the erection of the new church building, the Endeavor Society continued to operate, and in this period a movement of major importance in the Young People's work of the church had its inception. One Sunday morning as Mr. Brymer was sitting in the church service listening to an inspiring sermon, his attention was attracted to a half dozen or more boys sitting in a seat in the "amen" corner paying close attention to the sermon. Mr. Brymer at that moment caught a vision of a

Junior Christian Endeavor Society in the church, and immediately proceeded to organize one. The society worked in conjunction with the Young People's Society and met with marvelous success under the leadership of Mr. Brymer, who became its first superintendent. Many of the men and women of the church today look back with pride to being members of this wonderful organization. It was an inspiration to the churches in the county and surrounding territory and frequently sent large delegations to county and state conventions. The Junior Society provided trained boys and girls for promotion into the Young People's society.

"About the time of the completion of the new church edifice, Mr. Brymer viewing the large room in the basement of the building, had another vision. He saw wonderful opportunity for a boys' organization along the line of a Boys' Brigade. After mature deliberation he decided to do all he possibly could to bring about the effecting of such an organization. The idea met with great response on the part of the boys and Mr. Brymer soon had his hands full. Two companies were quickly formed, officers appointed, and Mr. Brymer invested heavily of his own funds to get the necessary equipment. The finest uniforms were provided and nothing was left undone on the part of Mr. Brymer to make the enterprise a success. The organization was started in the summer of 1911 and when the first public appearance was made on Memorial Day, 1912, the "First Presbyterian Cadets," which was the name of the organization, was the talk of the town and surrounding country. Mr. Brymer was commander of the organization and had able assistants from the church.

"There were two companies at that time, A and B. There was a fife and drum corps of 10 members, as well as an escort for the colors. There was also a hospital or ambulance unit and on the long march to the cemetery, several of the little fellows whose tender age made the march too strenuous, rode a part of the way in the ambulance. Before leaving the church, in the basement of which they formed in line, a photograph was taken of the Cadets. Mr. Brymer had a large picture made from this and it hangs today in the parlor of the church as a tribute to a man who really loved the boys and girls.

"In their clean and natty uniforms, white gloves and shining buttons the Cadets certainly did present a fine appearance when

they turned out on parade. Before leaving the basement or drill room of the church, Mr. Brymer would often have a professional shoe shiner and his assistants to put a glossy shine upon each pair of shoes. On Fourth of July morning, Mr. Brymer was accustomed to charter a special car and take the Cadets to Lenape Park for an early morning wiener roast. Those were happy days for Mr. Brymer and the boys in which pastor and people joined with loyal spirit and cooperation.

"It was a sad day for the First Church and its young people when Mr. Brymer moved from Kittanning to Pittsburgh in the early part of 1914. The farewell reception tendered Mr. Brymer and his family by the congregation was an event that lingers yet in the hearts and minds of the people of the congregation.

"All three organizations, Young People's Society, Junior Society, and Cadets, immediately felt the great loss of Mr. Brymer's presence and it took some time to make adjustments and have other persons in the congregation take up the responsibility of the work. In due time, however, the organizations were running quite well and it was due in no small part to the impetus given the work by one who was so dearly loved and his smiling face shall ever linger in the mental picture of those who personally knew Mr. Brymer.

"During the World War, when the United States became actively engaged, the Cadets were very active. Many of the boys who had served in Company A firing squad in the Cadets were on the fields of France, and quite a number were officers, some even commissioned officers.

"At this time the Cadets had three large companies, also an auxiliary of Naval Reserves and quite a large drum and bugle corps. At different times as the "Liberty Boys" of the National Army would leave Kittanning for the U. S. cantonments, the Cadets would turn out to assist other patriotic organizations in giving a send-off to the boys. They also assisted in welcoming returning soldier boys. When Dr. Hutchison returned from Camp Dix where he had been stationed as Camp Pastor, the Cadets in almost perfect organization met him at the railroad station and escorted him to his home.

"When the World War came to an end, the Cadets like other organizations that had been active during the war period, furlled

their flag, packed away their guns and drums and the drill room that once reverberated with the tread of the various squads and companies remains silent. The Cadets as an organization passed into history. Their activities will never be forgotten by those who witnessed any part of them."

After Mr. Brymer went away Mrs. William J. Hutchison took charge of the Junior Endeavorers and with the help of Mrs. Charles Dargue conducted a flourishing society but after Mrs. Hutchison's departure the society languished and finally died for want of leadership.

Under the head of "Young People's Work" it may be said that a number of young men have gone into the ministry who had help from this church. Some of them were members here while others had the use of the Scholarship in Western Theological Seminary. A complete list could not be obtained but a few names are recalled from memory—Henry Painter, D. J. Irwin and two of his sons, D. H. Sloan, Ivory Keener, Merritt Hutchison, William Merwin, Roy Kiskaddon, Charles H. Bierkemper and others.

Church Edifices



The First Church

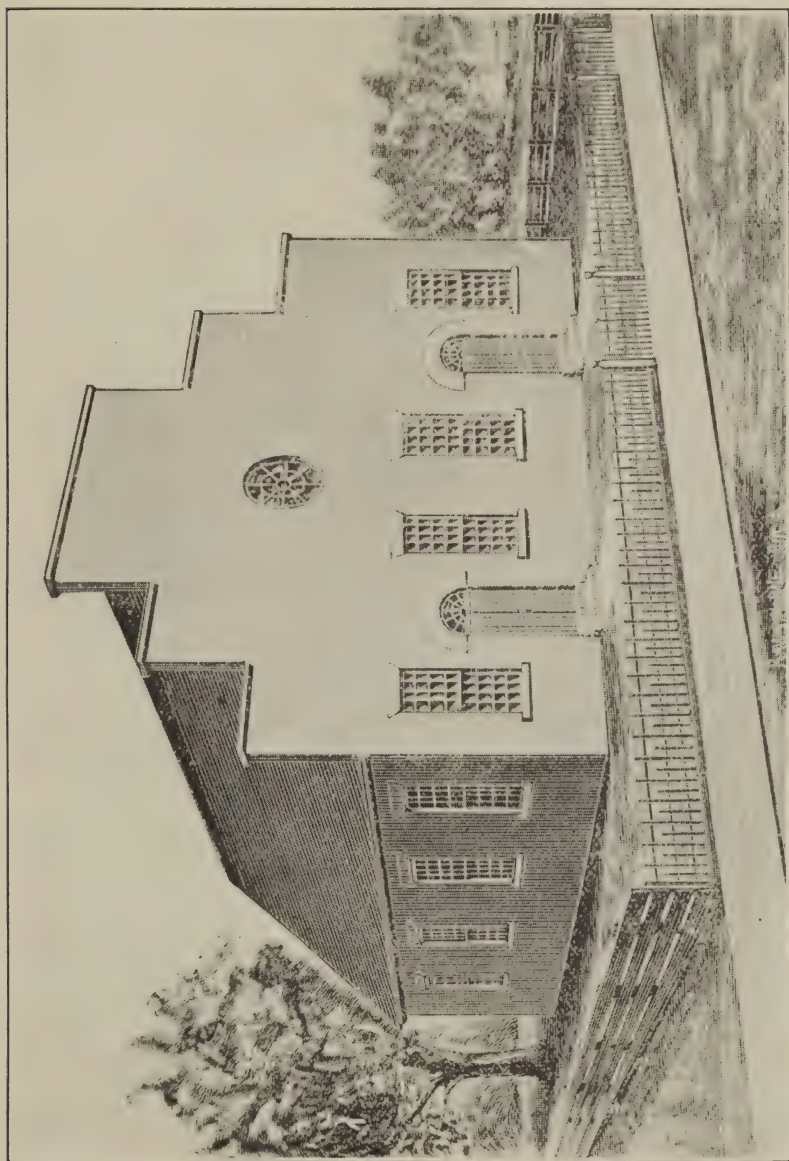
The first "Meeting House" erected on the present site of Hose House No. 1 was of brick 50 feet square. It was built by Archibald Dickey and his claim for erecting it was settled and adjusted as follows:

MEETING HOUSE, DR. to ARCRIBALD DICKEY, Jr.

To erecting house per contract		
dated 8 July, 1830.....	\$	988.75
Building pulpit and putting up pews.....		469.59½
Extra work per bill.....		52.22½
		<hr/>
		\$1,510.57
Cr.		
By Hamilton Legacy.....	\$400.	
By Subscriptions	630.	1030.
		<hr/>
Balance due A. Dickey.....		480.57

There was a "settlement" November 3, 1834, which reduced the indebtedness to \$200.00 but whether or not the balance was ever paid is not recorded. No doubt it was.

There was only one room in this church and all meetings, religious and secular were held there. There were a double block of pews in the center and a single block on either side. Broad aisles entered by outside doors separated these blocks. The pews were very plain and without paint except on a moulding which ran along the top of the backs and ends. This was a dark red color. Doors, buttoned on the inside, kept the youngsters in, and possibly the non-pewholders out. The choir occupied the two rear pews,



FIRST CHURCH BUILDING. ERECTED 1830

sary is not known as the singers being back of the pews could not have been embarrassed by the gaze of the congregation.

The pulpit was considerably higher than the floor of the church and was reached by a flight of winding stairs at each end and through gates which could be closed. The whole platform was enclosed by a banister supported by spindles. These, as well as the gates were lined with red cotton goods, probably what was called "Turkey red." So when the preacher entered the enclosure and shut the gates he was truly alone with "his own reflections" (The author of this account remembers a small door in the front of the pulpit platform just below the desk. Upon inquiring she learned that behind the door was a closet in which the Communion Service was kept. This little girl's Sunday School class was taught in one of the "amen" corners and she was probably more interested in her surroundings than the instruction her good teacher was trying to impart.)

The windows were shaded by Venetian blinds which were made of wooden slats, painted green and strung on cords by such a mechanism that the slats could be operated so as to let in more or less light as occasion demanded.

The heat (if such it could be called) came from a stove in each aisle, but on November 6, 1852, "A. L. Robinson was employed to heat the church with a furnace for which he is to receive \$25.00—materials to be furnished."

This was probably an additional stove as there was no cellar under the building and not much of a "furnace" could be installed for \$25.00. Mr. Robinson's bill for erecting the heater was much less than \$25.00, the difference was deducted from his subscription and the "balance in cash was put on a credit note of Rev. Jos. Painter against church." This shows how carefully the money was safe-guarded. The artificial light came from four chandeliers in which lard oil was burned. They were beautiful, as prisms hung from them which reflected lights of many colors. These chandeliers were used for several years in the next church, kerosene being substituted for lard oil.

Some historians have associated the damage to this church with the storm which carried off the bridge but this is a mistake. St. Paul's and St. Mary's Churches suffered the loss of their steeples but the Presbyterian Church was not in the path of the

storm. This occurred on a week day about 6 o'clock P. M. while the accident to our church came during a Sunday morning service. There was a loud report, one corner of the floor sank and a crack in the wall appeared through which daylight could be seen. The congregation was dismissed and never went back to worship. No mention of this catastrophe is found in the records but it must have occurred before February 26, 1856, as on that date a committee was appointed to secure the church from falling while the storm did not come till April 12. In the minutes of Session, recorded in connection with the dedication of the Church in 1890, on one page a picture of the first church is pasted and on the margin these words are written and signed by P. K. Bowman, who was then Clerk of the Session. "This building was not blown down by a cyclone. The old brick church was pulled down in 1856 to make room preparatory to building another house," Mr. Bowman lived here at that time. The historians did not, and likely got their information from persons who did not know the facts. The Vestry of St. Paul's Church offered the use of their church till such times as we could procure a suitable one of our own but after the usual felicitations on such occasions the offer was gratefully declined and that of the Court House, tendered by the County Commissioners, was accepted. That was our place of worship while the second church was being built. It was not the present Court House but was one which stood on the same site and burned a year or two later.

The Second Church

The second church was built on the site of the first one but a little nearer to the street, the Trustees having "agreed" that it should "be on a line with Mr. McCartney's house" (later the Meredith home.)

April 21, 1856. At a meeting of the Trustees one member moved that a congregational meeting be called for the purpose of considering the propriety of building a new church "but another member moved to postpone the resolution till the next meeting which was agreed to." The "next meeting" was held the next day but a congregational meeting was not mentioned and two committees were appointed "to raise subscriptions for the erection



BUILDING ERECTED IN 1856

of a new church." Between that date and May 31 several meetings were held but no reference is made either to a congregational meeting or a new church—but on the latter date "Board met. Mr.

A. ARNOLD	T. C. Mc COLLOUGH	J. ALEX. FULTON	ALEX. REYNOLDS	REV. DR. PAINTER			E. D. BARRETT ELLIOT & McPHILENY		W. TODD MARY HUTCHINSON	REV. L. M. GRAVES	
1	3	5	7	9			10	8	6	4	2
A. COLWELL	12	36				COL. ROBT ORR	35	11	J. Mc CARTNEY		
DR. J. T. CRAWFORD	14	38	MRS THORN		JOS CLARK		37	13	J. E. MEREDITH		
M. HULINGS			J. V. PAINTER								
A. L. ROBINSON	16	40	G. T. CRAWFORD		J. E. BROWN		39	15	P. K. BOWMAN		
S. HOUSTON	18	42	CHAMBERS ORR		THOS Mc CONNELL		41	17	HENRY BUSH		
MRS JANE REYNOLDS ROSS REYNOLDS	20	44	ROSS MECHLING		JOHN OVER		43	19	DARWIN PHELPS		
P. TEMPLETON G. W. SMITH	22	46	J. S. QUIGLEY		MISS E CRAWFORD		45	21	JOSIAH COPLEY		
J. Mc COLLOUGH F. J. RUPP	24	48	WM COLWELL		J. K. TITTLE THOS LEMMON		47	23	H. KELLEY		
JAS THOMPSON JOHN THOMPSON	26	50	ANDREW TITZELL JOHN Mc COMB		S. S. WHITE		49	25	L. MERGENTHALER		
W. W. HASTINGS	28	52	J. DOUGLAS ALEX. Mc COLLOUGH		JAS. GALBRAITH MISS DAVIDSON		51	27	THOS. DONALDSON		
	30	54	A. J. FAULK		JAS COWAN JOHN WILSON		53	29	JOHN HOOD		
J. H. Mc COMBS	32	56	GEORGE KRON		MRS M. ROBINSON		55	31	JOHN BROWN		
ROBT Mc GAIN	34	58	JOHN ROBINSON		JAS LOWTHER		57	33	EMERY & TOSCH		

PLAN OF SEATS, SHOWING PEW HOLDERS IN 1856

Crawford moved that the size of the church proposed to be built shall be 72 feet long by 48 wide, which was seconded by Mr. Fulton, and on the vote being taken it was agreed to. Mr. McCartney moved that the walls be eighteen inches thick with buttresses which was agreed to. Mr. Crawford moved that the

height of the lecture room or basement story shall be nine feet in the clear. Mr. McCullough moved to amend by striking out nine and inserting eight which was accepted by the mover and Mr. Fulton moved to amend by striking out eight and inserting eight and one-half, and this being accepted the resolution was adopted. Mr. McCullough moved that the Court room (the one which burned later) with its oval ceiling, be taken as a model for the audience room which was agreed to. Mr. Crawford thought there ought to be but one main entrance to the church with right and left spiral stairs to the audience room and two doors entering two aisles above and one into the lecture room which was agreed to. Mr. McCartney moved that the windows be box-framed and double hung which was agreed to. Mr. Fulton moved that we adopt the Gothic style of architecture, which was seconded by Mr. McCartney, which was agreed to. Mr. Robinson moved that sealed proposals be received until the 18 of June according to plans and specifications to be exhibited and that the letting be advertised by handbills which was agreed to. Mr. Fulton moved that Gen. Orr and Messrs. Robinson and McCartney be a committee to get plans and specifications which was agreed to. Mr. Robinson moved that Messrs. Crawford, McCullough and Fulton be a committee to advertise for bids. Mr. Fulton moved that Mr. Robinson be a committee to obtain subscriptions. Truly a very "agree-able" board.

We may smile at the hardihood of these men in undertaking to build a church without an architect, with no money in sight and little experience in any kind of building and certainly none in the realm of church architecture. Rather should they not be commended for their pluck and determination and for what they accomplished? They labored under adverse conditions but at last gave us a church. It was not a marvel of beauty but was considered splendid at the time and with changes and repairs and additions as the years went by, it was made convenient and we were comfortable till we could afford a better one. We who lived through the erection of two churches can hardly appreciate the size of the task which these pioneer builders assumed.

It does not appear that they had assurance of support from any quarter. When similar work confronted us in later years all the machinery of the church was put in motion toward the accom-

plishment of it and nothing was done without the consent of the congregation expressed in open meeting. To return to the proposed new church.

At the next meeting of the Trustees June 11 the resolution fixing the height of the basement story was changed from $8\frac{1}{2}$ to ten feet and the height of the audience chamber was fixed at 20 feet; the pitch of the roof of the old church building was adopted as a model for the new one. The pews were to be exactly like the ones in the Episcopal Church except that the seats would be one inch wider. And so on. Resolutions were adopted and rescinded till finally the time arrived for opening bids. The lowest one for \$3,600.00 was made by Marcus Hulings. A committee was appointed to learn what reduction would be made by lowering both ceilings, dispensing with windows in the rear of the audience room and the pew doors. Mr. Hulings said he would reduce his bid \$100.00 so the contract was given to him for \$3,500.00 with the use of the old building.

June 24. The Trustees constituted themselves into a building committee with Mr. McCartney as chairman and to have general supervision of the erection of the church. Afterwards there were some alterations in the plans which Mr. Hulings "agreed" to make for \$200.00.

September 27. Mr. Hulings was "authorized to put an arm on the ends of the pews, provided each arm does not cost more than twenty-five cents." This seems very funny in these days when pews are bought from the factory, ready to put together. The general plan of the church was square. A wide vestibule extended across the front and at either end a stair-case led up to the audience room. The back part of this room must have been uncomfortably cold in winter as the vestibule was not heated and there were no doors at the top of the stairs. Right there a short flight of steps reached up to the gallery or choir loft which was over the vestibule. These steps were narrow and were not protected by a rail and it is a wonder if no one ever fell off. The auditorium was seated with a double block of pews in the center and a single block against the outer walls. Wide aisles separated these blocks. There were several large windows on both sides which were altogether unshaded till January of 1863 when the Trustees decided to put on inside shutters.

There were 58 pews—44 in the center blocks and six on each side of the pulpit. These pews were painted white and had light purple trimmings. As they were “equipped” with “arms” it is to be supposed that “each arm did not cost more than 25 cents.”

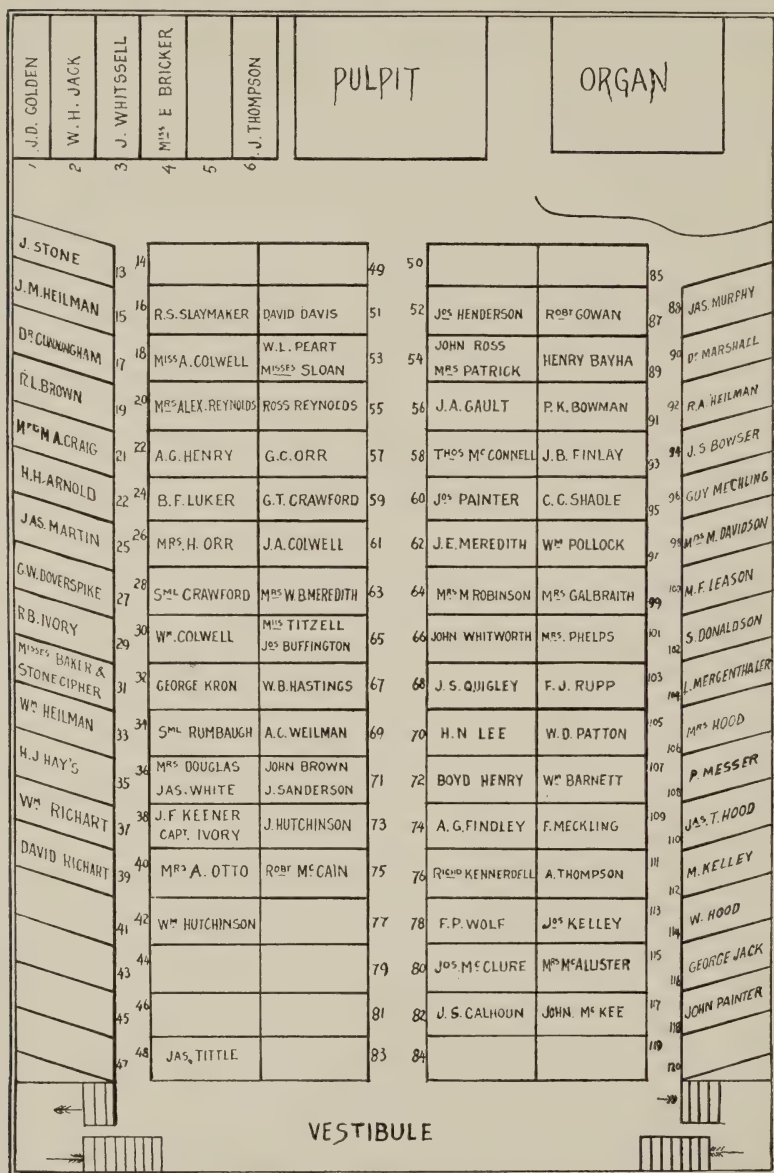
The aisles were covered with red and black ingrain carpet of the scroll pattern. The basement was the last word in ugliness. The furnishings were salvaged from the old church, the doors having been taken from the pews. At first there were two rooms—one for Sunday School—the other for prayer meeting and other small gatherings. There was no door between the vestibule and basement, the only entrances to the rooms being from the yard and one was at the extreme back of the church.

February 24, 1860. A committee composed of the president, the secretary and one other member of the Board “were appointed to see the assignees of the Hulings judgment and obtain release as far as practicable and raise money to pay the balance of said judgment as well as the rest of the creditors.” (No record of this having been successful or otherwise).

In 1860 when the Sunday School took on new life (See Col. Finlay’s “History and Reminiscences”) the partition between the rooms in the basement was removed, a door was cut into the vestibule and then, or perhaps later every alternate pew was removed. This left room for a chair upon which teachers could sit facing their classes, instead of kneeling upon the pew in front of them.

In 1866 further improvements were made in the whole building. The pews in the auditorium were taken out and others placed. These were shorter and closer together which gave space for a third aisle. The aisles were narrow—only three feet wide—but by this arrangement there was room for two double blocks of pews and two single blocks which provided a great many more sittings. There were 119 pews, every one capable of seating four persons comfortably and five if crowding was necessary.

A new pulpit platform was built and the old one with the desk taken to the Sunday School room. The pews and carpet went the same way. The floor of the basement was lowered, which not only gave a higher ceiling but made room for a vestibule on the second floor. From this vestibule there were three entrances into the auditorium. In cold weather these could be kept closed. The doors were very light—possibly mere frames, and were covered



PLAN OF SEATS, SHOWING PEW HOLDERS, 1867

with green baize. A flight of steps, at each end of the vestibule led to the gallery.

A new system of heating was installed that did away with the unsightly furnaces which blocked the aisles in the lower room. New chandeliers were hung. The pulpit desk and two tables flanking it were of black walnut with white marble tops. The communion table corresponded with these and was donated by Mrs. H. H. Calhoun.

After these improvements were made there arose a conflict between the contractor, who made the alterations in the basement, and the Trustees who thought the bill was excessive. There had been an "original contract" but the figures for that are not given. February 11, 1867, a compromise of \$800.00 was offered but the contractor "obstinately refused to take one dollar less than the amount of his bill rendered," and the Trustees employed "an attorney provided a law suit grows out of the settlement."

May 11, 1868—15 months later—a settlement was made for \$700.00—\$650.00 to be paid in cash, the balance of \$50.00 to be accepted as a subscription from the contractor; he to pay all costs and withdraw the law suit.

In 1876 steps were taken towards enlarging the old church or building a new one. After several preliminary meetings of the official boards a congregational meeting was called at which it was voted to build a new church. An option had been secured upon the lot on the southwest corner of Arch and McKean Streets. Committees to be responsible for different parts of the work were appointed. The duty of one of these was to solicit for funds to pay an architect to draw plans and specifications for the new edifice, but the whole project came to an end right there as the canvassers did not procure the required amount, which was only \$300.00. This was a great disappointment to Mr. Ewing.

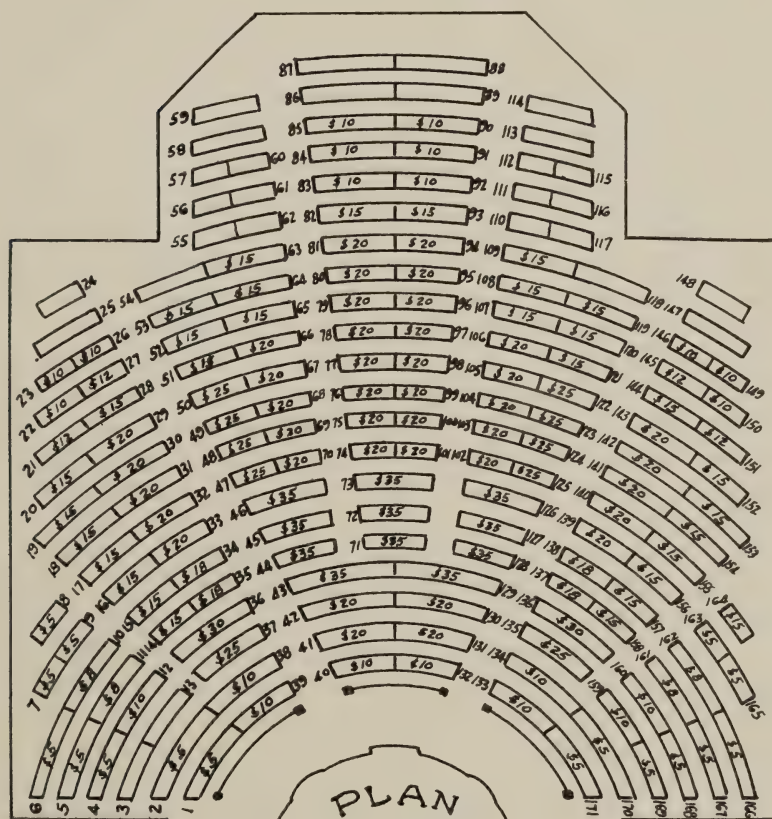
In 1881 the pews were removed from the lower room and chairs substituted; the floor was carpeted all over and the place made suitable for social gatherings. But we were outgrowing our quarters, although two rooms had been built at the rear of the Sunday School room. One of these was used as a parlor in which Women's Missionary Societies met and other meetings were held. The other one was used by the Primary class. With the erection of this addition Mr. Ewing's hope for a new church, during his pastorate, died.



CHURCH DESTROYED BY FIRE MARCH 7, 1909

The Third Church

In September, 1885, a paper, signed by four elders, six trustees and eighteen private members was presented to the Session making request that a congregational meeting be called to consider the propriety of building a new church. There is no record to show that this request was even considered but it must have been kept in mind because on May 11, 1887, a congregational meeting was held,



PRICES & NUMBERS.

OF PEWS OF THE

1ST. PRESBYTERIAN CHURCH OF KITTANNING, PA.

the object of which was to take steps toward securing a lot for the new church. A committee of nine was appointed to "view sites"; viz: Samuel Crawford, B. H. Luker, J. A. Gault, J. M. Hunter, W. D. Patton, C. C. Shadle, A. C. Crawford, G. W. Doverspike and P. K. Bowman.

June 8, 1887. Congregation met to hear report of Committee. The majority favored the two lots on corner of Jefferson and Arch Streets (exclusive of the part occupied by a dwelling) which could be bought for \$10,000.00, and recommended the purchase of the same. The Trustees were authorized to buy this site from Simon Truby and Anna J., his wife, and pay \$1,000.00 at once to hold the contract.

February, 1888. At a joint meeting of the Session and Trustees, the pastor was instructed to correspond with Mr. Volk, an architect in New York City and procure his plans and terms, to be submitted for inspection at a future meeting.

February 28. Mr. Volk's plans were submitted at a joint meeting of the Session and Trustees and having been approved it was recommended that they be placed before the congregation for adoption. On motion the name of Mr. Volk was proposed as architect. The pastor was instructed to call a congregational meeting in two weeks. The object of this meeting was to authorize the appointment of a Building Committee and to adopt the plans drawn by the architect. Also to authorize the building committee to enter into contract with Mr. Volk as architect for said building.

Committee appointed were Rev. H. L. Mayers, J. A. Colwell, Ross Reynolds, Sr., James McCullough, Jr., Geo. T. Crawford, P. K. Bowman.

June 13, 1888. Another congregational meeting was held, the object of which was to raise the limit of the cost of the new church edifice from \$32,000.00 to \$35,000.00 "as may be deemed advisable", when on a motion which carried, the limit was raised to \$36,000.00.

October 4, 1888, the corner-stone was laid with imposing ceremonies.

Laying of the Corner Stone

ORDER OF EXERCISES

INVOCATION BY THE PASTOR

Almighty God, Thou everlasting and eternal ruler of the universe, in whom we live and move and have our being, and for whom we have all been created, we thank Thee for this day, for its bright and hopeful prospect. Let the light of Thy countenance reconciled in Christ Jesus our Lord rest upon us and give us heavenly prospects. • We humbly entreat Thee, send Thy Spirit, that He may guide us aright, that in all our plans and labors we may seek to glorify Thee. Our hearts are made glad by reason of Thy presence, and now as we have begun the erection of this church in Thy name and for Thy glory, continue Thou with us, in rich and abundant blessings, till the end. We pray, most merciful God, in the name of Christ, our adorable Lord, for the pardon of all our Sins; that our transgressions and disobedience may not be remembered against us.

We humbly invoke Thy blessing upon the church universal, Thy peace and presence with the nations of the earth; and Thine shall be the praise and the glory, in a world without end. Amen.

* * * * *

The reading of the Scriptures by the Rev. Dewitt M. Benham, pastor of the Second Presbyterian Church, of Kittanning, from the epistle of St. Paul to the Ephesians, the second chapter.

And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come he might shew the exceeding riches of his grace, in *his* kindness toward us, through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves; *it is* the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which *is* called the Circumcision in the flesh made by hands: that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now, in Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ.

For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*; having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, *so* making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby; and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit.

* * * * *

The following hymn was then sung:

*Christ is our Corner-Stone,
On him alone we build,
With his true saints alone
The courts of heaven are filled;
On his great love
Our hopes we place,
Of present grace
And joys above.*

*Oh, then with hymns of praise,
These hallowed courts shall ring,
Our voices we will raise
The three in one to sing;
And thus proclaim
In joyful song
Both loud and long
That glorious name.*

*Here, gracious God! do thou
For evermore draw nigh;
Accept each faithful vow,
And mark each suppliant sigh;
In copious shower
On all who pray,
Each holy day
Thy blessings pour.*

*Here may we gain from Heaven,
The grace which we implore;
And may that grace once given,
Be with us ever more,
Until that day
When all the blest
To endless rest
Are called away.*

The Rev. Dr. Purves, pastor of the First Presbyterian Church, of Pittsburgh, Pa., was introduced and delivered the following address:

The ceremony of laying a corner-stone is the contribution which sentiment makes toward the erection of a building. I use the word sentiment, of course, in no offensive sense, but as signifying the purposes and hopes which the building is expected to fulfill. These must have some part in the work of erection. Earnest Christian toil through many years has gathered this congregation, and thus created the want which this building is to supply.

The materials have been collected, and the mortar of dollars and cents is being mixed.

Practical science has lent its aid in devising the plan after which these materials are to be conjoined. And now it is for those who are most concerned with the ultimate result, to indicate what are the purposes with which this work is begun, and what are the brilliant and solemn hopes which the future is expected to realize. And though to the eye of a professional architect, a corner-stone may seem unimportant, yet to the eye of sentiment it is the most appropriate symbol of what we may call the building's soul. For we would not care to contribute today any external and useless ornament, however beautiful, to this structure,—as if our purpose and hopes were after-thoughts—mere additions to what art and science have erected with other motives. We feel that the sentiment is the heart of the edifice, that it is the real reason of the building; that to it all other agents are but servants. Therefore sentiment claims the right to bury its symbol in the very walls themselves, near to the foundation, and to make it the measure by which the lines of the whole structure shall be determined.

In this stone, therefore, you deposit the record of your purposes. Here you put the brain of that spirit which is to animate the whole building as the soul does the body. Here you register your thoughts; and in doing so, you declare that the life of this new creation will not be found in its massive frame, or in its beautiful features, but in the holy sentiments which dwell in the minds of its founders, and are to dwell in all its future occupants.

I shall endeavor, therefore, to express the sentiments, not only

of this congregation but of our church at large upon this hopeful occasion,—and therefore remark, that this is to be a *Presbyterian Church*.

At such a time as this, if ever, we are bound to freely unfurl our colors. We are here as representatives of a denomination and we propose to represent it loyally. A denomination is not a sect. We repel the offensive suggestions of the latter word, and maintain, that in acting as a denomination we are not guilty of sectarian feeling. A denomination is simply a body of Christians united in certain special views of truth and modes of practicing it. It impugns the right of no man to think differently. It recognizes the brotherhood of all who believe in the common Saviour. But for itself it prefers to look at Christianity in a certain way, in which it finds comfort, which it believes to be most scriptural, which also it regards as practically the safest and most efficient. It is like a regiment attached to a certain kind of arms, and drilled to fight after a certain method, and it can surely not be considered unmindful of the successes or experiences of other Christians, if at such a moment as this, when erecting a new armory for one of its battalions, it should frankly and boldly fly the regimental standards.

Let me name then the three characteristics of Presbyterianism and briefly consider them. Presbyterianism is Calvinistic in creed; Constitutional in government, and Catholic in spirit.

I. First, then, it is Calvinistic in creed. There are indeed other churches which accept in whole or in part the same doctrines that we profess. These doctrines were held before the Reformation. But Presbyterianism has embodied them most completely in its creed and they are the particular features by which in the estimate both of Presbyterians and others this denomination is distinguished from other branches of the church.

This type of doctrine is historically known as Calvinism. Not that Calvin originated it. We believe it to have been taught by the Apostles. We know that long before Calvin, St. Augustine taught it, and that from his time to Calvin's, it was held and taught by a part of the pre-Reformation church. But at the Reformation Calvin most elaborately and consistently set it forth, and hence it has unfortunately received his name. Now the peculiarity of this type of Christian doctrine is the emphasis

which it lays on the independence, authority, universal proprietorship and all controlling graces of God. It believes, that both the Scriptures and reason put God over all, and deduce all things from His nature or will. It finds in God the fact which controls its view of other things. Nature and men are absolutely dependent upon Him. Since He, who is infinite, eternal and unchangeable in His being and perfections, is the sovereign authority of all creation, therefore all things find their ultimate and real explanation in His will. Every type of belief has its controlling idea. They who start from the idea of man's assumed rights, will be led to modify every doctrine of religion by that principle; just as in political economy or philosophy, the fundamental premises determine all that follows.

We Presbyterians learning from the Scriptures, that God is the supreme and absolute author and governor of the world, think that truth is only reached in perfection when theology and religion begin by bowing in submission before Him. Hence to the question, "What is the chief end of man?" We answer, "Man's chief end is to glorify God, and to enjoy him forever." "The Scriptures," we think, "principally teach what man is to believe concerning God, and what duties God requires of man."

This conviction of God's independent authority, and sovereign grace marks the point of view from which we look at revealed truth and Christian life, and enables us, while not neglecting other points of view, to present the teachings of Scripture in symmetrical completeness. And hence, while in a general way many Christians admit the sovereign grace of God, it is the peculiar effort of Presbyterianism to logically and faithfully apply this idea. This is not done in an exaggerated or one sided way, but so as to give it its due place in the creed of the church. We cannot, for example, conceive of God as the Creator, unless he at creation included in His thought and purpose all that has subsequently come to pass. If He freely made all things, then He owns all things, and has the right to do with them as seems good in His sight. "The earth is the Lord's and the fulness thereof, for He has founded it upon the seas and established it upon the floods."

His own nature is to us the guarantee that He will in all things act wisely and righteously, but His authority and proprietorship no one, we think, can fairly question. Moreover, if He

made the world, then because he is an intelligent being, he must have made it with a distinct object; and so the Scriptures speak of "the purpose of Him, who worketh all things after the counsel of His own will." Still more, because to determine an object it is necessary to determine the means which will secure that object, God's purpose in creation must have included, and must therefore have rendered certain, all that has come to pass in the history of the entire universe. "He has made all things for himself; even the wicked for the day of evil." "Not a sparrow falleth to the ground without your Father." Hence we say that He fore-ordained, whatsoever comes to pass. This is not to say, that men are mere machines. This is not to deny, that they are free and responsible agents. This is not fatalism.

To take one illustration, we think that never did men act more freely and responsibly, than when they crucified Jesus Christ; and yet nothing was more certain, than that Christ would die then and there. "They with wicked hands slew him, and thus did, what God's hand and counsel had determined before, to be done." So, we insist, it is with all things. We insist that men are free. We insist, that they are responsible. But we do not forget on the other hand, that God is ruling and that from the beginning he has ruled according to his original plan; that the Lord God omnipotent reigneth.

We think also, that with this in mind we can most firmly accept the teachings of Scripture upon several particular points. If you ask us the ultimate reason of things, our reply is that God has willed them so. This is not to say that He has acted without reason. This is not to break natural inquiry upon the rock of an arbitrary decree. It is simply to say, that *we* do not know the ultimate reason of things; but that we have perfect confidence, that God has ordered them as they are for reasons, which to Him are sufficient. We think that this is the only logical and true position for a human mind to take. Back of all facts, some men see mere blind force; some see mere love; some see mere wrath. We see God, who is both power and love and righteousness, and we hold that it is the highest philosophy and the truest piety for men to bow the head and say, "Even so Father, for so it seemed good in Thy sight." So when you ask us, why things are not equally distributed in this world, we reply, that in the last analysis of the

problem, there is nothing for us to say but that God has given or withheld as He has chosen.

If you ask, why one man believes and another man refuses to believe, we reply, that God granted faith to the one and withheld it from the other. We insist, be it remembered, that both have sinned and therefore deserve nothing. We insist, that the offer of salvation is freely and honestly made to every man. We repeat as loudly as any "Whosoever will, may take the water of life freely." But we know also, that sinful men will not even take the living water, unless God "works in them the willing and the doing." We know out of our own hearts' bitter experience that it was not of ourselves that we came to Christ, but that God's mercy drew us. We remember, that Jesus said "no man can come unto me, except the Father draw him." And while we sometimes wonder, why divine grace does not draw all mankind, we are not so forgetful as to deny that those who do come have been quickened by the sovereign power of God's Spirit. We do not pretend to understand God's dealings. We are sure, that now we know only in part. We believe, that if any man will come to Christ, he may; and that if any come, he may know that God has chosen and renewed and justified him. But we feel, also, that we should be disloyal to the whole truth of Scripture, if we did not recognize, that God doeth his will in Heaven and upon earth, and that human inquiry can go no further than to say, "It is the Lord, let him do as seemeth Him good."

You see, therefore, that our type of doctrine is controlled by the idea of God. I would like to show, if I had time, the practical value of this type of Christian doctrine. Every one must admit, that it is at least a faithful effort to present the whole truth, as taught in the Scriptures, even though it may not be understood. It presents the divine, as well as the human side of salvation, so far as these are revealed. True, Calvinism has some times been stated in one sided and exaggerated ways, but it is so stated not in our Confession of Faith. Still oftener has it been distorted by those who did not know better, or who willfully sought to misrepresent it. The Presbyterian God has been pictured as a monster of cruelty. We simply protest against the slander and go on with our work. Our God is the Father of all men, infinitely loving, as well as wise, and just. But we contend

for his revealed rights as well as for men's, and believe, that we are more loyal to truth, when we frankly state both sides of the method of salvation, as taught in the Scriptures, than we would be, if we denied or concealed one side because our finite minds cannot comprehend it, or because our rebellious hearts do not like it.

And every one must admit, I think, that this type of doctrine honors God. It places Him on the throne; in His hand the scepter of righteousness, in his heart infinite mercy, on His brow the crown of universal government. It honors Him as the Giver of all grace, and makes men deeply sensible of immediate dependence upon and responsibility to Him. And therefore we hold this type of doctrine is calculated to produce the strongest characters. It necessarily makes a man submissive. It creates humility. It lays on every soul direct responsibility before God and compels every man to fly for help immediately to God. Hence we claim that the strongest religious characters outside of our own communion have been unconscious Calvinists; that the whole Church, in its prayers, is necessarily Calvinistic, and that thus unwitting testimony is borne to the truth of that type of doctrine which we represent.

Such is our historic creed. While we do not for one moment make the acceptance of it a condition of salvation; while we do not even make it a term of communion; nor require our private members to formally subscribe to it; we yet endeavor to present Christianity in this aspect, believing that we thus shall most faithfully proclaim the whole truth.

II. But I must pass from this to observe again that Presbyterianism is *Constitutional in Government*. As its name implies it is the government of the church by Presbyters. By this it is distinguished from the government of the church by a Pope, which is the Romish form, and from the government of the church by Bishops, which is the old Catholic and the modern Anglican form, and from the government of the church by the people directly, which is the Congregational form. Ours is the government of the church by Presbyters or Elders. Of these there are two kinds, teaching Elders or ministers, and ruling Elders. Each congregation is therefore governed by the Pastor and ruling Elders chosen by itself. Over a number of these congregations is

placed the Presbytery which consists likewise of teaching and ruling elders. Over a number of Presbyteries is the Synod, consisting of the same elements, and over all is the General Assembly, consisting of clerical and lay delegates from each Presbytery. These superior bodies are courts of appeal, to which any private member can carry his grievances. Thus Presbyterianism aims in its form of government to carry out the following great principles.

1. That the church has no visible head. Jesus Christ alone is the head of the church. He has given her laws to which no man dare add anything. He has given her a statute-book, from which not a jot can be taken away. Presbyterianism denies that the church can make doctrines or lay down laws binding the conscience. Christ only can do that, and by our form of organization did our fathers, in the day when King and Pope claimed sovereignty over the church, defend what they call the "Crown Rights of Jesus Christ."

2. Further, ours is a government of the people by their chosen representatives. It is a popular government, yet it is not a pure democracy. It embodies the principle of government by representation. Presbyterianism thus stands midway between monarchy and democracy, for you can find the same principles illustrated in the government of states. Presbyterianism is a constitutional republic. It has its written constitution and its government of the people by their elected representatives. It is, therefore, the form of government most nearly allied to that of the United States of America. Presbyterianism was finally organized in America shortly after the National Constitution was written, and both embody to a remarkable degree the same spirit. But Presbyterianism existed long before the "American Constitution." The fundamental principles of government by elders was adopted by the Apostles themselves, from the Jewish Synagogues. The clear enunciation of the Presbyterian policy was the work of the Swiss and Scotch reformers, in the 16th century. Presbyterianism grew with the growth of modern popular government, and was the expression in the church of the ideas which were beginning to change the form of states; of these latter it was largely the source. It is, therefore, conservative republicanism. It is opposed equally to monarchy and anarchy, and is thus the form of polity most in sympathy with American institutions.

3. And hence, Presbyterianism conserves individual liberty, and, at the same time, obedience to law. It is equally strenuous for personal rights, and for the unity of the church. It is a *strong* form of government. It is a well marshalled army; able to act as a unit in the work of evangelization and in the maintenance of its discipline. It is also a *free* form of government. It affords to the humblest member the same rights and protection as to the highest. It teaches every member his direct responsibility to God. It bids him examine the Scriptures for himself. It lays on him no rule which God has not explicitly laid down in His Word. It provides considerable room for differences of opinion. On the one hand, it unites the whole church into a solid organism; on the other, it fosters the sense of personal liberty within the limits of divinely prescribed law.

Presbyterianism, therefore, is as a form of government popular, conservative, united and tolerant. It presumes in its people intelligence, conviction and respect for law. It is in hearty sympathy with the progress of true liberty. It is equally tenacious in its loyalty to the divine word. It seeks to build up a commonwealth of law-abiding freemen, united in the work of proclaiming Jesus Christ and his Gospel to all mankind. I do not forget that elements of Presbyterianism have been appropriated by other denominations, and that in modern times the principles of popular government have found their way into systems which used to be alien to them, just as they have modified monarchical states. But Presbyterianism is the logical and deliberate expression of these principles. It fought for them, when others denied and persecuted them, and it still remains in the Church of Christ, their devoted guardian.

III. Finally, Presbyterianism is Catholic in spirit. It unites with all historic Christendom in the belief of those great doctrines which are the foundation stones of Christianity. It joins with the universal church in the confession of the early creeds. It is no protest against historic Christianity, but claims to be the latter's legitimate product. It unites with all the great branches of the Christian church in belief in the Trinity, the Incarnation, the Atonement, the Resurrection of Christ and whatsoever else pertains to the historic faith of Christendom.

Presbyterianism unites also with all Protestant Christians in

supporting the truths battled for in the great Reformation. The Reformation was essentially the effort of the church to obtain the right authority in matters of religion, and Protestants found this in the teaching of the Apostles, and that teaching preserved in its purity in the New Testament alone. Hence Presbyterianism claims to build on Scripture. To the Bible it makes its appeal. With this exception, it proclaims the widest liberty. Every man is responsible to God alone. He only is Lord of the conscience, and on this principle Presbyterianism rejects all so called doctrines, which are not taught in the Bible, or which cannot be logically deduced therefrom. Still further, Presbyterianism unites with those branches of the Protestant church, which are called evangelical. It holds evangelical Christianity to be the real historic Christianity, and to be the real Protestantism. It confesses, therefore, man's absolute need of redemption, and his lost condition without Christ. It confesses that the death of Christ was a real sacrifice for human sin, and the only condition on which God offers justification. It confesses that men must be born again in order to enter the kingdom of God, and that faith in Jesus Christ is the one condition on which salvation is offered to the race. And hence, the Presbyterian Church does not claim to be *the* Church of Christ, but *a* Church of Christ. It welcomes all other believers to its sacraments and recognizes theirs. It recognizes the Ministry of other churches. It does not require even its own members, unless they be officers, to subscribe its creed. It simply strives to do its own work, and is ready to join with other churches in the service of the common Lord.

Therefore, we hold that Presbyterianism is eminently Catholic in its spirit, and because it is so, it is supremely loyal to the person of Jesus Christ. It preaches Christ. It allows no church or council, no minister, bishop, priest or prince, to come between Christ and the believer. It is jealous of His rights. It proclaims that man's only hope is in His righteousness. It labors to carry Him to all the world, and to its mind the differences between the churches of Christendom sink into insignificance before the saving truths which all hold in common. We are Christians first, and Presbyterians afterward. Our motto is "Christus levatus Salvator,"—Christ, lifted up, the Saviour of men.

Such then are the characteristic marks of Presbyterianism and

because of them, it is with no ordinary emotion that we rear houses "to the glory of God." I beg you only to remember that "except the Lord build the house, they labor in vain that build it." Behind the blow of the workman and the sound of his hammer, there must be the silent motion of an unseen arm, rearing a Spiritual building of which the material structure is but the shadow. Only if you are loyal to Him in thought and life can you hope for His co-operation; but with his aid no obstacles can overcome you. May the skies be ever bright over this house of prayer. May the sunlight of divine favor ever fall upon this temple. And that it may be indeed God's temple, because filled with His spirit and builded about His word, is, as we lay its corner-stone today, our prayer and hope.

* * * * *

The audience then joined in singing the hymn,

*The church's one foundation
Is Jesus Christ her Lord!
She is his new creation,
By water and the word!
From heaven he came and sought her
To be his holy bride,
With his own blood he bought her,
And for her life he died.*

*Though, with a scornful wonder,
Men see her sore opprest,
By schisms rent asunder,
By heresies distressed,
Yet saints their watch are keeping,
Their cry goes up "How long?"
And soon the night of weeping
Shall be the morn of song.*

*'Mid toil and tribulation,
And tumult of her war,
She waits the consummation
Of peace for evermore,
Till with the vision glorious,
Her longing eyes are blest,
And the great church victorious,
Shall be the church at rest.*

The following articles were placed in the box, which was deposited in the corner-stone:

- The Bible. The Confession of Faith.
- A history of the Presbytery of Kittanning.
- Woman's Home Mission Monthly.
- Our Church Magazine, At Home and Abroad.
- Woman's Work for Women.
- Memorial sermon on the death of Rev. Joseph Painter, D. D., by Rev. T. D. Ewing, D. D.
- Several sermons and addresses of Rev. Dr. Painter.
- A Roll of the members of the church.
- A Roll of the members of the Pastor's Aid Society.
- Names of the members of the Session.
- Names of the Board of Trustees.
- Names of officers of the Foreign Missionary Society.
- Names of officers of the Home Missionary Society.
- Names of officers of the Pastor's Aid Society.
- Names of officers and teachers in the Sabbath School.
- Names of the members of the Choir.
- Names of the Committee appointed to procure lot upon which the church is built.
- Names of the members of the Building Committee.
- Names of the members of the Finance Committee.
- Some old church records.
- A collection of photographs of the members of Presbytery, and also some of the aged members of the congregation.
- A catalogue of Washington and Jefferson College.
- A catalogue of Western Theological Seminary.
- Several of the leading religious papers.
- All the papers published in the county.
- Pittsburgh papers containing an account of the Centennial Exercises.
- Campaign badges of the Democratic and Republican Parties.

* * * * *

LAYING OF THE CORNER-STONE

The corner-stone was laid by the pastor of the Church, the Rev. H. L. Mayers, who said:

As we gather here today to lay the corner-stone of this building, to be erected as a place for the service and worship of Almighty God, it is but proper there should be a brief enumeration of some of the reasons which constrain us to engage in this work.

First—We want to make acknowledgment of our belief in the

fundamental principles of the Christian religion—the presence of the one living and true God, who, in the likeness of His Son Jesus Christ, dwells among men. We feel this structure will be a constant witness in the midst of this people to our faith and hope.

Second—From the very beginning it has been our desire to erect this building for the glory of God. As long as it may be devoted to sacred uses, our hope and prayer is that here He may condescend to receive the praises of men. That our highest joy may be found in ascribing honor, and glory, and power, and dominion to Him forever and ever. We want it to be a place where true religion shall be taught; where the way of life shall be made known; where the kingdom of Jesus Christ shall be built up; where His blessed and righteous will shall be done.

Third—We want to build this Church as an expression of our love and affection. We have been reared under the teachings and doctrines of Presbyterianism; we love her forms of worship; we believe it will be for the highest and best interests of this community if they are properly represented here. While the members of this congregation may be excused if some pride and ambition is found mingling with higher and more worthy motives, yet our growing needs and necessities demand another place of worship.

We are constrained, by many reasons, to build here a house of prayer and praise, and for the preaching of the Word.

Therefore, I lay this corner-stone in the name of the Triune God, in the name of God the Father, in the name of God the Son, in the name of God the Holy Ghost, to whom be all the glory and honor, in a world without end. Amen and Amen.

* * * * *

Prayer was then offered by the Rev. Robert C. Bowling, pastor of the Reformed Church, of Kittanning.

Glory be to the Father, and to the Son, and to the Holy Ghost.

Blessed be Thy name, oh, God, that the hearts of these, Thy people, have been inspired to commence the building of a temple at this place. May this indeed be holy ground; and may this undertaking meet with Thy divine favor. Here mayest thou be worshiped in the beauty of holiness; here, the true gospel truly preached and lovingly obeyed. Here, Lord, may Thy people be comforted in affliction and sorrow; and here may they be instructed in holy things; the living prepared for life, and the dying prepared for death. Prosper Thou this people in their christian enterprise. Keep and preserve, by Thy providence, to the *end*, the work now so successfully begun, in Thy name; and grant unto this entire congregation the spirit of perseverance, earnestness, unity, and love.

Excite the skill, and animate the industry of the workmen upon and within these walls, and grant unto them the fullness of grace. Aid all assembled here this day, to seek to become, in body, soul and spirit, living temples of the Holy Ghost; and encourage us to greater preparations for "that eternal city which hath foundations, whose maker and builder is God."

We praise Thee, O God; we acknowledge Thee to be the Lord. All the earth is full of the majesty of Thy glory. We praise Thee for the founding of Thy church in the world. We thank Thee for her ministry, for her sacred oracles, for her preached word, and for her holy sacraments.

We, especially today, adore Thee, for this immediate manifestation of Thy presence and power. We adore Thee for the contemplated erection of a house, in which Thine Honor shalt love to dwell. Accept, we pray Thee, the love of our hearts, and the labor of our hands. Here may Thy presence dwell; here, Thy glory be revealed.

At all times may the people, who shall worship here, be moistened with the dews of Heaven. When they shall here bring to Thee their sacrifices of thanksgiving, then may their joy be indeed full, and when in seasons of distress, they here implore mercy, and aid and guidance, then dear Lord be pleased to hear them, pity them, support, comfort, strengthen and save them.

Hear us now, Thou God of all grace, Thou Father of life and light, Thou fountain of all good. Thou blessed Saviour hear us, and may the services of this day and hour come up acceptably before Thee. And as this house is founded on the solid rock of nature, may Thy people's *faith* be founded upon the more enduring Rock of Ages—Thou blessed Jesus, Thou being the chief cornerstone of that spiritual temple, not made with hands, eternal in the Heavens.

And unto Thee, Father, Son, and Holy Ghost; One ever blessed Trinity, be everlasting praise, honor and Glory—AMEN.

* * * * *

Doxology, "Praise God from whom all blessing flow."

The benediction was pronounced by the Rev. Michael Sweigart, for forty years the honored representative of the German Lutheran Church, of Kittanning.

May the grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

The walls of the superstructure were built up to the "square" and then covered over for protection from the elements. Work was suspended for the winter, and being resumed in the spring went right on, although more than a year elapsed before the church was ready for occupancy. The "Farewell and Dedicatory Services" covered a whole week. They began in the old church June 8, 1890, and concluded in the new one June 15.

Farewell Services in the Old Church

SUNDAY, JUNE 8TH, 9 A. M.

SABBATH SCHOOL

G. W. DOVERSPIKE, Superintendent, Presiding

DEVOTIONAL EXERCISES

SOME EARLY RECOLLECTIONS

**Of the Sabbath School of the First Presbyterian Church
From the Year Eighteen Hundred and Thirty-Eight
to Eighteen Hundred and Sixty.**

MRS. CAROLINE ROBINSON CRAWFORD

In 1838, I was a little girl like those in the infant class at the present time. The old church had but one room which was used for preaching, prayer-meeting, Sunday school and all other meetings connected with church services.

It was a large, square, one-storied, brick building standing on the present site of this church, with the gable end to the street. Two wide doors opened into the church aisles, which were two in number, one at either side of the audience room.

The pews were very long and very high-backed; and small children were lost to view on entering their classes. The teacher was obliged to stand and lean over the pew while teaching. The pulpit was very high, doubtless to enable the preacher to see into the pews.

My first teacher was the wife of General Robert Orr, and, as I remembered her then and through her later life, was a most estimable woman, with a lovely christian character. My next teacher was Miss Ibbie Cogley, a sister of Mrs. Matilda Robinson, of whom I remember very little, as she taught but a short time before being married and leaving town. The Misses Mary and Sarah McKee, daughters of Mr. Samuel McKee, the precentor at church and Sunday school at that time, were my next instructors, for a short time.

Miss Jane Bratton Brown, the late Mrs. J. B. Finlay, was my next teacher. Her father, Mr. James E. Brown, was also my

teacher, and I suppose I had others, but cannot remember them, never having expected to be called upon to remember and speak of them fifty years hence.

Teaching in those days was more of an undertaking than it is at the present time, there being no lesson helps, only a question book for teachers, the scholars using Bible or Testament. The lessons were longer than now and we were required to commit them to memory, besides catechism and hymns—good solid hymns from Watt's hymn book, such as "Lord in the morning thou shalt hear my voice ascending high," "Thus far the Lord hath led me on," "God is the refuge of his saints," and "Alas, and did my Saviour bleed," &c. This book being used in the Sunday school as well as in the church service.

There were no Sunday school papers in those days and most of the library books were dry reading. Mr. Jeremiah Bonner was the first librarian I remember. One thing that impressed him on my memory as a child was his manner of wearing his hair, which being cut straight across his forehead resembled the bangs of the present day. The late John V. Painter was one of the librarians. It was the custom for each teacher to go to the library and bring the books to their classes. We were hard to please, just as the children are now, and sometimes the teacher had to make several trips to the library before we were suited.

I remember Miss Jane B. Brown telling us on one occasion, "that she could not go so often as it would wear out her shoes." We believed her of course and took what she brought us.

We were required to read the books whether we liked them or not. The teacher questioned us as to the contents, and if we failed to give an intelligible summary we were compelled to read them again. That was the way they did in the good old times.

One instance I recall: Mr. Brown, in teaching us the names of the books of the New Testament, and finding us either dull or careless about remembering them, said "just think of this little rhyme:

*"Matthew, Mark, Luke and John,
Saddle the cat and I'll get on,"*

and there was at least one who never forgot that lesson.

The first Superintendent I recall was the late Josiah Copley, a man of more than ordinary ability as teacher, scholar and writer,

being the author of several books and numerous letters published in the *Presbyterian Banner*. Mr. Alex. Colwell was one of the early superintendents and teachers, and was instrumental in many ways in establishing the church and school on a solid foundation, where his children and his children's children are still to be found. Mr. J. E. Brown was also one of the early superintendents, of whom there is no need to tell, as most of you can remember him and how much he did for this school. One feature of his benevolence was providing tracts for monthly distribution, in which Sarah Arnold and myself took a part, receiving many a "God bless you" from the old ladies about the Rolling Mill. Then my father, A. L. Robinson, had his share in the early history of this school, particularly in regard to the music, in which he made great improvements. Following these were the Rev. John Kerr, of Parnassus, Pa., the late Rev. Jas. Mason, of Davenport, Iowa, John R. Johnston, Esq., W. W. Hastings, Rev. Henry Painter, of Chicago, Rev. D. Hall, of Indiana, Pa., J. Alex. Fulton, of Dover, Del., Hon. P. K. Bowman, S. S. White, and the late Thomas McConnell—all of whom acted in the capacity of superintendents as well as teachers.

The following are the names of some of the teachers—Miss Sarah A. Colwell, Miss Lydia McKee, Miss Mary McCullough, Miss Martha Robinson, Mrs. S. S. White, Miss Bell Arnold, Miss Martha Davison and the Misses Sarah and Hannah Painter.

The Superintendents were elected every three months, who conducted a public examination of the lesson, he naming the class expected to answer. The children, as a rule, answered well, doing credit to their teachers.

A custom that was always observed in the olden time, when a member left the school, was to hold a farewell service on the last day of their attendance, and on the death of a member a memorial service was held.

In the good old times we always celebrated the Fourth of July in the most patriotic manner. There were only three schools in town at that time: Episcopalian, Methodist Episcopal and Presbyterian. They celebrated by having a union picnic on that day. Each school leaving its church marched to the Court House, which stood on the site of the present business house of J. A. Gault & Co., but back from the street, leaving a very wide pavement.

Having reached this place, two of the schools were divided into single file at either side of the pavement and the third school, which was to lead the procession, marched between the lines and led by a martial band to the tune of "Long-tailed Blue" or "The Girl I Left Behind Me", took its place at the head. The others fell into line and the procession marched to some near-by grove. A brass band was rare in those days and we thought the music of the fife and drum most inspiring and marched off at a lively pace. When the grove was reached all were seated, while the Declaration of Independence was read by one of our patriotic citizens, as the Hon. Darwin Phelps, Robt. W. Smith, or some other. Then we had addresses, music, etc., all before dinner and had just as good things to eat then as now. Either the children's appetites were not so keen then as now, or they had more patience, for my recollection is that we waited very patiently for our dinner. We always had one long table with benches at either side and all were seated but those in waiting. After everything was over we were marshalled into line and marched back to the Court House to be dismissed.

But time would fail to tell of all the good people that have been connected with the school.

Col. J. B. Finlay and Rev. Dr. D. H. Sloan appearing on the scene about this time, and being progressive as well as wide awake men, made many changes which added greatly to the interest of the school and as both of these gentlemen are present, I will leave them to finish the story, and close these reminiscences with a greeting to J. A. Colwell, as the only other person in the school now that was in it in 1838.

HISTORY AND REMINISCENCES

BY J. B. FINLAY, LL. D., D. C. L.

The Town and Borough,
A. D. 1757—A. D. 1890.

KITTANNING

The Congregation
A. D. 1806—A. D. 1890.

Was first laid out in 1803—on the east side of the Allegheny River, about 45 miles northeast of the city of Pittsburgh, on a beautiful flat of 150 acres, purchased from the heirs of General Armstrong, after whom the county has been called, of which it is the seat of justice.

On the 8th of September, 1757, it was the site of an Indian town—the headquarters of the famous six nations—known as “Kattatana” or “Katayana,” which meant “Long corn,” from the tall and productive cereals which grew on the banks of the river. The Chief was called Captain Jacobs, who lived in a house on the same site on which the residence of Alexander Reynolds, Esq., now stands. There were over forty other houses in the ancient town. It was an important stronghold. Vast quantities of gun-powder, fire arms, and other provisions were stored there by the French. It was the intermediate station between French town—now Franklin—and Fort Du Quesne—now Pittsburgh. Everywhere the Indians had become allies of the French, and had no qualms of conscience about prosecuting the plans of their wily employers.

At that time, from the mouth of the St. Lawrence to the western extremity of Lake Superior, and thence down the Mississippi valley to the Gulf of Mexico; and from Lake Erie to French town, and thence down the Allegheny valley to Fort Du Quesne, the French had erected stations and garrisoned fortresses. Between the Allegheny and Ohio valleys on the west and the Atlantic Ocean a different people had settled. Upon these settlers the Indians had committed the most fearful outrages, assassinations, murders and robberies.

Throughout Western Pennsylvania the lives and possessions of the colonists were in continual danger from these wild men of the west. To suppress their depredations, Colonel Armstrong was dispatched with 300 followers, who, marching to the Indian headquarters, defeated the enemy, liberated the prisoners, and burned their citadel, and thus dealt the first fatal blow to French ascendancy throughout the northwestern territory which was soon afterwards extinguished over the American Continent.

The newly laid out town of Kittanning had four streets running parallel with the Allegheny River, crossed by eight others at right angles—forming twenty-six squares. One acre on the southeast corner of Jefferson and Market streets was reserved for a Court House, and another on the northwest corner of McKean and Market streets for a Jail—both of which were erected—one of brick and the other of stone—in 1812.

In 1821, an Academy, with a grant of \$2,000 from the State, was erected on a part of the Court House lot—facing Jefferson

Street. Both the Court House and the Academy became memorable in the literary and religious history of the place—as affording accommodations for the different religious denominations to meet for public worship until they had furnished such houses for themselves.

In the year last mentioned, the town of Kittanning was erected into a Borough, and a Burgess, a Council, and other officials were appointed in due conformity to law; for at that time, and for many years subsequently, Judges, Justices of the Peace, and other officers were usually appointed by the Chief Executive of the State, during life or good behavior.

Some time in 1805, the Rev. Joseph W. Henderson, a ministerial member of the Presbytery of Redstone, on his way from Pittsburg to the Cowanshannock congregation, preached in the infant town of Kittanning, where he found a number of the inhabitants desirous of having the ordinances of the gospel dispensed to them, in accordance with the faith and practices of the Presbyterian Church. Accordingly a Request for such supplies was made by them to the Presbytery of Redstone on the 16th of April, 1806, which was granted; and the following clergymen from time to time, at the different Presbyterian meetings, were respectively appointed to visit and conduct the public worship of the congregation, and perform such other ministerial duties therein, as the same might require.

In 1806, Rev. Messrs. Henderson, Speer, Graham and Galbraith, each one day. In 1807, Rev. Messrs. Porter, Henderson and Laird, each one day. In 1808, Rev. Jos. W. Henderson, one day. In 1809, Rev. Mr. Moore, on first Sabbath of November. In 1810, Rev. Messrs. Porter, Laird and Graham, each one day. In 1811, Rev. Messrs. Moore, Laird and Graham, each one day. In 1812, Rev. Joseph W. Henderson, one day. In 1813, Rev. Robert Lee, two days, and Mr. Hunt, one day. In 1814, Rev. Robert Lee, two Sabbaths. In 1815, Rev. Robert Lee, four Sabbaths. In 1816, Rev. J. Stockton, at discretion. In 1817, Rev. Messrs. Guthrie, Lee and Reed, each a Sabbath. In 1818, Rev. Joseph W. Henderson, one Sabbath. In 1820, Rev. Robert Lee, one Sabbath. In 1821, Rev. Messrs. John Reed one, and Robert Lee, two Sabbaths. In 1822, Mr. Thomas Davis, a Licentiate, the fourth Sabbath in February, and five in July and August; and Rev.

David Barclay on first Sabbath of each alternate month between the fall and spring meetings of Presbytery.

During Mr. Davis' preaching, the people became desirous of calling him to be their pastor, and to become organized into a church. As he was only a Licentiate, he invited the Rev. John Andrews to officiate on the occasion. Accordingly on the 31st of August, 1822, Mr. Andrews attended, and after a sermon by Mr. Davis, proceeded to organize the church. Twenty-one members were enrolled. Three Ruling Elders, Thomas Hamilton, David Johnston and John Patrick were ordained, and the Sacrament of the Lord's Supper, the next day, duly celebrated.*

A call for one-half of his time, at a salary of \$200 per annum, was moderated, sent to Presbytery, approved and presented to, but declined by Mr. Davis.

In 1823, Presbytery appointed the Rev. Messrs. Barclay and Davis to administer the Communion in the church, on the first Sabbath of September, and to obtain an annual report from the congregation, whose members then numbered twenty-seven.

In 1824, the Rev. Nathaniel R. Snowden, Jesse Smith and John Reed administered the Sacrament of the Lord's Supper, and admitted five members.

In 1825, by request of the Congregation, Presbytery allowed the Rev. Nathaniel P. Snowden to supply the church for two years, with two-thirds of his time; and in the spring of 1826, forty members were reported to Presbytery. A new era was the dream of the infant organization. She had now got a Moses to lead her safely to the promised land, without the meekness or judgment of the Hebrew law-giver. Her dream in that respect was soon sadly disturbed. Differences arose between the stated supply and some of the people. Money is said to be the root of all evil; and its *want* proved to be a stinging evil on that occasion. Starving horses become fierce; starving men become equally unaccountable. Mr. Snowden was not altogether happy in some of his family relations. He did not receive a competency from his professional avocations. He could not live on the atmosphere. He and his family were human beings subject to hunger and other privations. Under such circumstances, every man is not calculated to be either

* For a list of the original names of the Communicants at the organization, see Appendix A. John Patrick died a year afterwards, leaving David Johnston and Thomas Hamilton surviving Elders.

a saint or an angel, although some of his people thought that—at least on the salary promised but which was slowly if ever paid—their preacher should be more than mortal. Charges were filed against him in Presbytery. An examination was made and both sides were admonished for their delinquencies. Bitter recriminations ensued. Entanglements followed which could not be unfolded. To crown the whole, a fox hunt was instituted in the neighborhood; and the incautious minister attended. Serious charges of indiscretion were rumored. The minister was reported to have been intoxicated; and this public fame resulted in his suspension from the exercise of his ministry on the testimony of personal enemies, without regard to the weight of counter evidence adduced in his behalf. No Court of law would have condemned the lowest degraded wretch on such paltry statements as were alleged against him; showing that even among the good old people of the days gone by, jealousy, prejudice and bitterness were as prominent as they were undignified, unjust and unchristian.

For two years the Domine was kept silent. At last he was restored and passed into the bounds of another field of labor.*

In 1828, Mr. James Campbell, a Licentiate from the Presbytery of New Brunswick, began his labors here; and by a report to Presbytery the membership had arisen to forty-three in number; while in the following year it arose to forty-seven. The Communion was administered by the Rev. Dr. Barrett, who, on the third Sabbath of the following May officiated in like manner.

On the 17th of August, 1829, the church was called upon to bewail the loss of another of its Elders, Thomas Hamilton, a man devoted to the welfare and growth of the congregation, whose piety, zeal and fidelity were known and acknowledged by the community. He was a lawyer, a scholar, and a gentleman of distinguished intellectual ability; and by his last Will and Testament bequeathed four hundred dollars towards the erection of a new church edifice; and also an additional amount for the purchase of a bible for each of his old friends and acquaintances in the Borough, irrespective of denominational tendencies.

In the year 1830, before commencing the erection of the new House of Worship, the congregation adopted a Constitution which was subscribed by all the members and adherents.

* He was the father of Hon. James Ross Snowden, of Philadelphia, and the father-in-law of the Hon. James Thompson, Chief Justice of the Supreme Court of Pennsylvania. He was considered a popular preacher, of scholarly attainments and dignified appearance.

On the 5th of June, the same year, a Call was moderated for three-fourths of Mr. James Campbell's time, at a salary of \$300 per annum; and, on the following day, the congregation of Crooked Creek gave him another Call for the remaining one-fourth of his time, at \$100 per annum. Both Calls were accepted, and, on the 11th of August, he was ordained and installed Pastor of the church.

By a resolution of the Synod of Pittsburgh, in October of the same year, the Revs. J. W. Henderson, Francis Laird, David Barclay, James Graham, Thomas Davis, Samuel Swan, John Reed, Jesse Smith, Samuel McFarren, John H. Kirkpatrick, Elisha D. Barrett and James Campbell were set apart into a body to be called the Presbytery of Blairsville.

Mr. Campbell did not long continue in the pastorate. On or about the 4th of October, 1831, he demitted his charge, and the congregation became vacant.

On the 8th of July, 1830, the Board, consisting of David Johnston, A. Colwell, J. E. Brown, Chambers Orr, John R. Johnston, Samuel McKee and S. S. Harrison, entered into two contracts with Archy Dickey: One, to build a new House of Worship, for the consideration of \$988.75; the other, to erect a pulpit and pews therein for \$469.59½; when the whole was completed, there were extras of 52.22½; making the entire cost amount to \$1510.57. To meet these obligations they had only Thomas Hamilton's legacy of \$400, and subscriptions amounting to \$630, leaving a balance due the contractor of \$480.57.

The new House of Worship was a brick structure, one story high, fifty feet wide by fifty feet deep, with one window on each side of the pulpit, and three on each side of the church. Two doors, in front, opened into two aisles, which extended to another aisle across the interior, in front of the pulpit. The last was wider than either of the others. Five pews were on either side of the pulpit. Twelve others were on the north side of the aisle on the north side; twelve more were on the south side of the aisle on the south side; and twenty-four were in the middle of the house between the two aisles. There were altogether fifty-eight pews in the church. On the Communion Sabbath, a long table was placed in the cross aisle before the pulpit, with corresponding seats on either side. The Communicants, instead of sitting in their pews, as they do

now, while partaking of the elements, then arose from their seats, slowly walking and singing, at the same time approaching the table, sat down thereat. The Officiating minister served each table by handing the elements to the Elders to be given to the partakers, and delivering an address on the nature of the occasion and character of the Communion. Where a number of ministers attended, the one followed the other in rotation with an address to those at each table.

A Communion was a season of the highest importance—deepest interest, and greatest regard, in those times; and in all branches of the Presbyterian Church throughout the world generally the same mode of celebrating the Lord's Supper prevailed. It was also the common custom observed in all the Congregational Churches of both Europe and America. At length one of the prominent Congregational Churches in Boston discarded the use of the long table and adopted the less troublesome way of distributing the elements to the Communicants in their pews, which gradually became adopted by the New England churches and also by most of the Presbyterian Churches in the cities, and subsequently throughout the country. In Scotland, Ireland, Australia, and even in part of this country, the old mode is still observed, by certain bodies of Christians whom the world perhaps denominate old-fashioned, and not in keeping with the age. But it is questionable whether the New England mode is an improvement on the old custom.

The Boston system is less troublesome, but more devoid of the solemnity and impressiveness which the old mode was calculated to make, on both the Communicants and the spectators. Another custom was to admit each Communicant by a token, which was generally a small oblong piece of lead with the word "Token" stamped upon it. On the Saturday preceding the Communion Sabbath, at the close of the service, the Session gave each intending Communicant a token, which admitted him or her to the Communion Table next day; and without which, no one was allowed to approach the "Lord's Table." Both the "*Table*" and "*Token*" were abolished, and the present mode adopted, about thirty years ago by this Church.

At the time the First Church began to be erected the population of the Borough only numbered 526, with 90 dwellings; 10

stores; 5 taverns; 3 tanneries; 3 smiths; 5 lawyers and 3 physicians.

After that the Rev. James Campbell demitted the pastorate in October, 1831; other Congregations began to erect Houses of Worship, with stated services, which drew off a number of the people to their respective sanctuaries.

Since the 31st of August, 1822, until the 4th of October, 1831, fifty-nine persons had been admitted to the Communion of the Church, of whom seven had died, one had been suspended, and twenty-five had withdrawn to other Communions, leaving at the close of the year 1833, only twenty-six members on the roll of the Church.

Various causes combined to produce this result; the uncertainty of a settled pastorate, played doubtless an important part in the present condition of affairs. Many of the people had been discouraged on account of the recent turmoils in the congregation, and the action of the Presbytery in connection with Mr. Snowden's cases; there was no very bright outlook for the future prosperity of a congregation whose internal management had not met with the general approbation of its members. Besides, advantage was taken by the recent organizations to produce an unfavorable impression on the weak minded against the doctrine and ordinances of the Church. An important element of their pulpit instructions was not unfrequently a fierce denunciation of the "soul destructive doctrine of Calvinism," which was calculated to have a corresponding influence on minds not fully in sympathy or imbued with the principles of the Church. To the unstable, such thrusts have always proved unbearable, and created in them a restless, wandering spirit; while the conservative, intelligent and intellectual have remained, irrespective of all contingencies, loyal to their church and true to her principles.

At length a new era began to dawn. A man of intelligence, combining good taste, sound judgment, deep thought, prudence, piety, learning and ability appeared in the person of the Rev. Joseph Painter,—a Master of Arts of Union College, Schenectady, N. Y.—and a member of the Presbytery of Northumberland, in connection with the General Assembly of the Presbyterian Church in the United States of America. The Church extended to him a Call, which he accepted, and was installed its

pastor, by the Presbytery of Blairsville, on the 14th day of November, 1834.

In 1837, Kittanning is described as having 9 stores, 4 taverns, 3 tanneries, 2 plough and wagon manufactories, one tin and copper smith, a Presbyterian, an Episcopal, and a Methodist church; good private buildings; 140 children, male and female, taught separately in a Day School; three Sunday Schools, a female Seminary, five different denominations: Presbyterians, Episcopalians, Methodists, Lutherans and Associate Presbyterians; three Justices of the Peace; 9 lawyers; 2 physicians; 5 clergymen: Rev. John Dickey, of the Associate Presbyterian; Rev. Joseph Painter, Presbyterian; Rev. B. B. Killikelly, Episcopalian; Rev. G. A. Reichert, Lutheran; and Rev. D. W. Hawkins, Methodist; 2 Weekly Newspapers; and 10 merchants.

After the death of Rev. John Dickey, ministers of the Associate Reformed Church visited Kittanning, and in 1845, through the services of the Rev. Isaiah Niblock, D. D., of Butler, organized a church in this place, to which the Rev. John N. Dick was called on the 16th of October, 1849, to be its pastor; and owing to his position on both Psalmody and slavery he very soon drew together a large congregation of all whose views were in harmony with his denomination. Several valuable members withdrew from the Presbyterian and united with his church.

On the 12th of April, 1856, a cyclone visited Kittanning and blew down the new bridge which spanned the Allegheny River, and the old church around which so many memories clustered. (Incorrect statement. Ed.)

It was a trying event for the congregation, which had never been able to get all its debts fully liquidated, to meet this new emergency.

The Trustees then in office were General Robert Orr, W. W. Hastings, Joseph McCartney, Dr. John T. Crawford, Alexander McCullough, A. L. Robinson and J. Alexander Fulton. Nothing daunted by the catastrophe, they determined to re-build the church. Meanwhile the Vestry of St. Paul's Episcopal Church very kindly offered them the use of that Church for Divine Service. At the same time the County Commissioners placed the use of the Court House at their disposal. Gratefully acknowledging and thanking the Vestry for their courtesy they accepted that of

the County Commissioners, and the Public Worship of the Church was accordingly conducted in the Court House.

Architects' plans were not then in vogue. On the site of the former, a new structure was to be erected with a basement ten, and a main audience room twenty feet high, seventy-two in length, and forty-eight in breadth, and to be in conformity with the former structure as to the interior. The basement was to be divided into two departments, one for the prayer meeting, and the other for the Sunday School; and the entrance to both rooms to be on the south side. Such was the general outline agreed upon for the new edifice.

Propositions for its construction were sought. Mr. Marcus Hulings offered to complete it for \$3,600.

By reducing the basement wall, one foot; the main audience room, two feet; dispensing with the end windows and pew doors; it was agreed between the Board and the Contractor that \$3,500 would be the consideration; and a contract was executed by the parties accordingly. Ultimately the Board required other alterations. At last the house was completed at a cost of \$3,900, and was duly dedicated to the Great Head of the Church on the 15th of January, 1857. The devotional exercises were conducted by the Pastor, Rev. Dr. Painter; the dedication prayer of Solomon was read by Dr. J. B. Finlay; and the sermon was preached by the Rev. Dr. Plumer, who was alike distinguished for his learning, ability and eloquence. He was a Master in Israel in whom there was no guile.

On the next evening, by request, Dr. Finlay delivered a discourse on the Perpetuity of the Church from the words of Moses, "I will now turn aside, and see this great sight why the bush is not burnt;" and on Saturday afternoon, Dr. McElwain of Indiana, preached on "The nature and character of the Church of Christ."

Thus from the debris of the old, the new Church arose. At that time, its design and architecture were highly praised. At least outside of the cities, it was considered one of the most attractive churches of the country; although to what order of architecture it was annexed, no one has ever been able to discover.

At a congregational meeting held on November, 1859, James McCullough, J. S. Quigley, J. B. Finlay, J. K. Calhoun, J. T. Crawford, Joseph McCartney and J. Alexander Fulton were elected Trustees; and on the 16th of January, 1860, at another congrega-

gational meeting, J. B. Finlay, John Robinson, P. K. Bowman, and Marcus Hulings were chosen members of Session,—and were subsequently qualified accordingly.

ORIGIN OF THE ASSISTANT PASTORATE

At the first meeting of the Board of Trustees above mentioned, held on the 25th of November, 1859, in view of the age of the Pastor, it was deemed expedient to provide assistance for his ministerial services; and J. S. Quigley was requested to confer with him about the propriety of an assistant; with which Dr. Painter expressed himself satisfied, on condition that all arrearages due him would be paid and his salary guaranteed during his lifetime.

At the ensuing congregational meeting, by the Treasurer's report it appeared that the salary agreed to be paid to Dr. Painter was only \$500 per annum, but of which the amount actually paid did not exceed \$375 annually; and that there was due him a balance of some \$850; and a similar amount for the erection of the church to Marcus Hulings; in addition to a number of claims to others.

To meet these obligations the pew rents were insufficient. New life was required to be infused into the pulpit, the pews and the management of the church. In order to promote the first, private subscriptions to the amount of \$265 were secured.

Five young gentlemen, students of the Western Theological Seminary, Messrs. Beatty, Colmery, Nichols, Jackson and Hays were secured to preach on alternate Sabbaths.

Messrs. Colmery, Nichols and Jackson occupied the pulpit each a day; Mr. Beatty four days; and Mr. Hays, thirteen days, during the spring and summer of 1860.

Mr. Nichols is now the distinguished Dr. Nichols, of St. Louis, Mo.; Mr. Beatty was the popular first pastor of the Shadyside Church, Pittsburgh, Pa.; Mr. Hays is the celebrated Dr. George P. Hays, for a time President of Washington and Jefferson College, but now of Kansas City, Mo. Of Messrs. Colmery and Jackson memory cannot recall their whereabouts.

Owing to the great interest created by the Sabbath School and the new life infused into the pulpit, the attendance of the congregation grew daily in numbers.

Finally, Mr. Hays became the favorite of a majority of the

people, who were anxious to secure him for the assistant pastorate. For this purpose a congregational meeting was convened. A member of the Presbytery was invited to preside. A number of persons who are not now connected with the church, many of whom by the old Constitution were considered unqualified for voting, seemed to have entertained the notion that Dr. Painter should be removed without further consideration, and that Mr. Hays be elected in his place; and a motion to that effect was made and seconded and thus sprung upon the meeting, which was opposed by the more conservative members on the ground that such a course of procedure would be a violation of good faith with the venerable Pastor, and that the congregation should first honestly pay all that it owed to him and secure to him the payment of his salary during his natural life.

Ultimately, the call, as originally intended, was agreed to and duly signed by the proper authorities, but subsequently declined.

For a time, misconceptions of the reasons why some were opposed to the removal of Dr. Painter gave rise to embittered feelings, promoted by misrepresentations usually arising from the heated imaginations of interested parties; but gradually sober second thoughts and wiser counsels prevailed. None of Mr. Hays' friends could possibly have admired him more than those who only desired justice to be done to their aged Pastor. The only difference between the parties seemed to be that the one desired to have justice honestly and honorably done to Dr. Painter in accordance with his pre-arrangement with both the Session of the Church and the Board of Trustees; while the others deemed such not binding upon them.

The position of the conservatives was sustained by the Presbytery of Saltsburg, under whose advice it was amicably arranged that as soon as the congregation had fully paid up all arrearages, and legally guaranteed his salary during his natural life, that Dr. Painter would retire from the active duties of the Pastorate, holding the office of Pastor in Retirement. All of which was duly carried out by the church to his entire satisfaction.

On the recommendation of the Rev. Dr. Donaldson, of Eldersridge, Mr. T. D. Ewing, a student of Theology, was selected for the assistant pastorate in accordance with the above described arrangement, at a salary of \$800 per annum; but as there were no

funds in the Treasury to meet that amount, the same was raised by private subscriptions for the first year. On the 10th of May, 1864, the Presbytery of Saltsburg assembled in the church for the purpose of conducting his ordination services. By previous arrangement, the sermon was preached by the Rev. Wm. M. Paxton, D. D., LL. D., then Pastor of the First Church of Pittsburgh, now of Princeton Theological Seminary, N. J., the constitutional questions, propounded by the Rev. D. W. Townsend; the Ordination Prayer, by the Rev. Dr. Painter; the charge to the Pastor, by the Rev. Alex. Donaldson, D. D.; the charge to the People, by the Rev. W. W. Woodend, D. D., and Presbyterianism explained by the Rev. A. McElwain, D. D. Thus Mr. Ewing was pleasantly ordained and installed Assistant Pastor of the Church.

Under his ministry the Church was greatly prospered; so much so that after the first year, the Trustees found their funds sufficient for the payment of the salaries of both Pastors.

Ten years after the erection of the edifice, it needed necessary repairs and improvements. To meet the expense, the people responded with liberal subscriptions.

On the first of June, 1873, the venerable and aged Dr. Painter departed. He died on the day of all others he loved so well, the Holy Sabbath. No other stood so high in the community. He was beloved by all his people, as the true type of a Christian gentleman. He was a profound thinker, a theologian of the old school, whose sermons were more adapted to be delivered from the rostrum than from the pulpit. As a teacher of Theological Students, he would have been surpassed by few. His pulpit preparations were accurately made. There was nothing sensational, nothing heterodox, in his preaching. He never assumed to be the saint, and the occupants of the pews, the sinners; never denounced, but always so spoke and acted that every sinner really felt that the noble looking kindly face of the preacher was that of a sincere, honest, upright saint, and so acted towards him accordingly.

Seven years afterwards, the Rev. T. D. Ewing demitted his pastorate of the Church having accepted the Presidency of Parsons College, at Fairfield, Iowa, which he has since relinquished and assumed the pastoral charge of a church in another part of that State.

THE NEW CHURCH BUILDING

The new structure is capacious, tasteful and modern; divided into a Main Audience, Sabbath School, and other chambers, by sliding and other doors, handsomely seated and superbly furnished. Beautiful Memorial windows decorate the chambers. One immediately back of the Superintendent's desk, in the Sabbath School Room, to the memory of James E. Brown, who for over forty years was Superintendent of the School, was erected by his granddaughter, Mrs. Elwina Finlay Linton, of Brighton, England; another in the parlor, was placed by the young people of the Congregation; while in the Main Audience Chamber are, one to the memory of the late Mrs. Dr. Painter; another to Mrs. Dr. Ewing; another to Mrs. H. L. Mayers; another to Mrs. Jane Reynolds; and another to Mrs. Alexander Colwell, Mrs. H. H. Calhoun, and Miss Madge H. Crawford, by their representative families and relatives.

On the afternoon of the same day, a Memorial Tablet, placed by the Trustees of the Church to commemorate the services of the venerable Dr. Painter, from 1834 to 1873, was unveiled, and a eulogistic discourse delivered by the Rev. Dr. Ewing; and on the same evening, brief, interesting and appropriate addresses, interspersed with other devotional exercises, were made by the Rev. R. C. Bowling, of St. Luke's Reformed Church; Rev. H. W. Elson, of St. John's Lutheran Church; Rev. J. H. LaRoche, of St. Paul's Protestant Episcopal Church; Rev. David McCaw, of the First United Presbyterian Church; Rev. H. H. Pershing, of the First Methodist Episcopal Church; Rev. J. H. Sutherland, of the Second Presbyterian Church; and Rev. J. J. Waggoner, of the Methodist Protestant Church, to a large and attentive audience, which filled both the Main audience and Sabbath School rooms. It was a fraternal harmonious gathering of the tribes of our Christian Zion, wherein the best feeling pervaded their concourse, exhibiting the true spirit of unity in diversity, and diversity in unity, happily blended.

This new House of Worship has been completed at a cost verging on \$70,000; and reflects great credit on the Pastor and Congregation.

Sixty years ago, the first church edifice cost the modest sum of \$1510 57; an amount then greatly in excess of the ability of the

Congregation. Thirty-three years ago, the second structure cost \$3900; and still that was beyond the reach of the Church's finances. While this new structure has been erected and completed for an amount more than forty-six times what the first erection cost, and eighteen times what was to be paid for the second House of Worship.

The contrast between the years 1805 and 1890, language can scarcely describe. Kittanning was only in the second year of its age. Its population was small, and its houses were few in number. On the west side of the river were two organized churches; one at Slate Lick, the other at Middlesex. At Cowanshannock, Quemmahoning, Red Bank, Licking and Brady, all then within the bounds of Armstrong County, were Congregations which received supplies from Presbyterial appointments. Even at so early a period the people here aspired to have similar advantages. What a change since that time! Eighty-five years have passed away, and instead of one day's preaching, there are now regular services on every Sabbath; instead of one place where service was conducted at a private residence, there are now four regularly organized Churches of the same Faith; the First and Second Presbyterian, under the care of the Presbytery of Kittanning, the First United Presbyterian, under the care of the United Presbytery of Butler; and the Reformed, under the care of the Classis of Clarion; all Calvinistic in Creed, and Presbyterial in Government and Discipline. Besides there are in addition thereto, St. Paul's Protestant Episcopal; the First Methodist Episcopal; the German and English Lutherans; the Methodist Protestant; and St. Mary's Roman Catholic; all of which are possessed of commodious neat, suitable, houses of worship; and well attended Sabbath Schools and Congregations. What a grand result from so small a beginning! "Not by might, nor by power, but by my spirit saith the Lord of Hosts."

THE KITTANNING SUNDAY SCHOOL

Was the name adopted by the founders of the first Sabbath School which was organized in the old Court House in 1818 by A. Colwell, David Johnston, Thomas Hamilton, J. E. Brown and others whose names are not known to fame. A Constitution was adopted by which its officers consisted of a Superintendent, a Secretary, a

Treasurer and a Librarian, who were to be elected from and by the teachers, and hold their offices respectively for three months, or until their successors were chosen. A Colwell was the first Superintendent, and J. E. Brown was the first Secretary. From the year 1805, members of the Presbytery of Redstone had from time to time annually visited and conducted Public Worship in the town.

On such occasions, the people, irrespective of denominational tendencies, generally attended. The children of the community were becoming numerous. Public education was neither free nor of the profoundest character. In such a society an education of a higher moral tendency than what was usually acquired by the "Hedge School" Masters of the times was deemed essential for the moral and religious training of the rising generation. Besides among the more liberal minded people, education was more highly esteemed, and agitating the different portions of the State in behalf of a system which would carry intelligence to almost every man's home, whether on the first or other days of the week.

Influenced by the sentiments of the age, the organizers of the first Sabbath School commenced their work on a broad, generous, liberal principle, advocating whatever would improve the community, elevate society, promote the welfare of the rising generation, and otherwise maintain law and order. While preparing those under their instructions to be active, zealous and energetic in behalf of the kingdom of their Glorious Redeemer, harmony pervaded their ranks.

Their only opposition arose from a number of well meaning people whose modes of religious thought led them to believe that such a system of instruction imparted on the first day of the week was a violation of the Sabbath.

As the majority of the teachers were influenced by their views of Christian faith as taught in the Sacred Scriptures, and expounded in the authorized standards of the Presbyterian Church, their instructions were, while free from Sectarian tendencies, nevertheless more or less sympathetic of their faith, which however unintentionally imparted a partial shade of coloring to the views on the ecclesiastical and doctrinal dogmas which they entertained.

This doubtless arose unconsciously from the consideration that about four years after their organization, the First Presbyterian

Church was instituted in their midst, of which a number of them became members or adherents.

About the year 1832, another school was commenced, in the interests of the Protestant Episcopal Church, of which R. E. Brown, Esq., became its Superintendent, which drew several children from this school as well as some of its teachers.

Shortly afterwards, the Methodists organized another school, which attracted a larger number of teachers and scholars from the present school.

In 1837, there were three Sabbath schools; the Presbyterian, the Episcopal and the Methodist.

In 1845, another school was commenced by the Associate Reformed Church, which also drew off a number of those who had been attending this school.

In 1859, the school was a shadow of its former glory. It had only eight teachers and twenty-seven scholars. The old system, which had been a good and wise arrangement at an earlier period, had from long usage become stereotyped, and lost its influence in attracting the attention of the youthful mind. The custom was that none but the aged and experienced christians were competent to teach the young people. Their teaching was of a very pious tone, and what was not fully or literally comprehended was in the language of the times "*spiritualized*," whatever that meant.

The Psalms and Hymns were sung in a listless, mechanical manner by the children, without that glow of animation which comes from taste and heart-felt interest; and to crown the whole a long examination of the lesson before the close of the hour was conducted by the Superintendent. For imparting instructions to inquiring intelligent minds, the system was very good; but on most of the children it was not calculated to make an acceptable impression; and therefore instead of drawing outsiders to, it rather drove many from the school.

At that time J. B. Finlay was elected Superintendent. As a change in conducting the school was deemed necessary, and he, having been for a considerable time actively engaged in the work of Sabbath School instruction in Brooklyn and New York, determined to introduce his accustomed course into the school. Accordingly, he sent for one hundred copies of the "Sunday School Bell," a popular Sabbath School Hymn Book, published by the American Sabbath School Union; and on their arrival, he invited A. L.

Robinson, Esq., to examine the work, and report upon its suitability for the school. Mr. Robinson was charmed with the hymns and tunes contained in the collection, and selected three hymns for the Sabbath School; one was entitled "The Sunday School Army" whose refrain was

*"Yes, we're glad we're in this army
Yes, we're glad we're in this army
And we'll battle for the school."*

On the following Sabbath, Mr. Robinson carried a melodeon from his home to the Sabbath School room; and when the children assembled, after the usual preliminary exercises, gave out "The Sunday School Army," each child having in his or her hands a copy of the "Bell." At first he read to them distinctly the words of the hymn; then sang it, his daughter, Miss Mary, accompanying him on the melodeon. The effect was grand. He then ordered all to fall in and sing. It was sung again and again. The most inexpressible enthusiasm pervaded the children. An electric shock could have scarcely created a greater sensation than the singing of this new piece of music. Mr. Robinson was the soul of music. Whenever he began to sing he was in his true element. It beamed from every lineament of his countenance. It enthused his whole nature. He awoke a new element in the children, a thirst for music, a taste for song.

The next day during recess, instead of the children at the public school engaging in play, they spent the time singing the "Sunday School Army". It was sung on all occasions and every where on the streets by the children.

On the following Sabbath morning, children never seen before waited for admission to the school. The room was too small for the accommodation of all who came. At his own expense, the Superintendent had the middle wall of partition removed; and the prayer meeting and Sabbath school rooms thrown into one chamber; the side door removed and a window inserted in its place; a new door opened from the vestibule into the school room; the whole re-seated and new lamps suspended from the cross beams to light up the room for evening meetings.

On the following Sabbath morning the new room was filled with children. A call was made upon the young ladies and gentlemen for assistance which was responded to cordially.

The Rev. Dr. Sloan, then a young Theological student, whose

father was at that time High Sheriff of the county, gave invaluable assistance. Thomas McConnell, Esq., was enthusiastic in his attention. Old and young seemed embued with a new spirit in behalf of the school.

A systematic mode of instructions was introduced, which consisted of 1.—Prayer. 2.—Praise. 3.—Reading the scripture lesson in concert. 4.—Study of the lesson. 5.—Exchange of books and distribution of papers. 6.—Singing. 7.—Collection. 8.—Announcements. 9.—Dismission.

The first three were not to exceed seven and one-half minutes.

No. 4 was to continue for twenty-five minutes.

No. 5 was not to exceed five minutes.

No. 6 was to continue for twenty minutes.

Nos. 7, 8 and 9 were not to exceed two and one-half minutes.

A teachers' meeting was held on every Tuesday evening; and each teacher was expected to visit all the absentees in his or her class; to report all new scholars and absentees; and to consider what was required for the welfare of the school.

During the months of May and June two well selected libraries, one for the Sabbath school, the other for the congregation, were furnished by the Superintendent.

On the ensuing fourth of July, as the morning seemed unfavorable, it was deemed best to hold the usual celebration and festival in the Court House, which was courteously offered for the occasion. Four hundred and twelve persons, old and young, formed into line under the "*stars and stripes*," and another beautiful banner inscribed "*Feed my lambs*", and influenced by the patriotic strains of an excellent band of music, marched from the Church to the Court House, where a bountiful repast was prepared by the ladies of the congregation, which received the kindest and most enthusiastic attention of the children, as well as the best regards of all others of riper years. It was a most pleasant entertainment. Language seems too poor to do it reverence.

Among the other young men whose labors of love marked the occasion were Albert Robinson, W. B. Hastings, Robert M. Kelly, Thomas McConnell, Jr., W. B. Meredith, George McCombs, Darwin E. Phelps, Joseph Painter, Wm. Pollock, J. A. Cline, James B. Robinson, Samuel Robinson and A. J. Elliott, who were indefatigable in their support of the school, and manifested their de-

votion by their fervent and unwonted labors in the promotion of its success.

To mention the names of the noble band of young ladies who devoted their time and attention to the school would be invidious, as at this distance of time, memory cannot recall all their names, their works of charity, their acts of benevolence, and their labors of love.

The impetus thus given awakened a corresponding feeling in the church. The school was never more highly valued. It had accomplished a grand work by even awaking the church to a renewed sense of improvement. It began a new era for her development. It enabled her to take a stride forward. She began to move and has been moving onward and forward and upward ever since.

In the following year the bugle sound of war was heard. It called a large number of our active boys and young men away, which interfered with the spirit of Sabbath school enterprise.

Several of our boys never returned; their names, however, are sweetly embalmed in remembrance. Among those who went and returned, two have distinguished themselves in their professional avocations. One is Theodore Barrett, Esq., now a distinguished member of the Philadelphia bar, and an active promoter of every good and noble Christian cause in his adopted city. He was the youngest son of the Rev. Dr. Barrett of this place; and from his childhood had the appearance of true refinement, politeness and culture. In short he was born a gentleman; independent in thought and action he was different in his habits and tastes from most of the boys of his age. As a member of the Band of Hope, his essays manifested superior originality, and as a member of his class in the Sabbath School, he showed an active, intelligent inquiring mind. He was among the first to offer his services to his country; and twice he marched to the front, always conducting himself fearlessly and gallantly.

Hon. James W. Over was another of our scholars; his parents were members of the church. He too marched to the front at the call of his country. Since his return, the citizens of Allegheny, his adopted county, have placed him on the Bench, thus demonstrating their confidence in the integrity and worth of the man whom our school once claimed as one of its intelligent boys.

Hon. Willis J. Hulings was another of our boys. Bright, active, mischievous and intelligent, he has developed into a gentle-

man of influence, position and importance, and has been a member of the State House of Representatives and of the Senate; is a lawyer, and a Colonel of one of the regiments of the Commonwealth.

Gladly would we recall the names of others, but time forbids.

J. E. Brown was subsequently re-elected and acted as Superintendent of the Schools until his death, which occurred on the 27th of November, 1880, in the eighty-second year of his age. For upwards of sixty-two years he was connected with the School, either as Secretary, Superintendent or Teacher; and for about twelve years before his death he served the Church as a member of Session. From his early years, he displayed a remarkable adaptation for business. He was a merchant, Prothonotary of the County Court, a Justice of the Peace, a land agent, a manufacturer, and a lawyer. He was the founder of the Pine Creek Furnace, the Kittanning Rolling Mills and a large variety of other enterprises. He was the head of the firms of Brown & McConnell; Brown & Mosgrove; Brown, Phillips & Co.; Brown, Floyd & Co.; and Brown and Colwell. He was President of the Kittanning Bridge Co.; the Kittanning Bank; the First National Bank of Kittanning; the Parker Bridge Co.; and the Parker Railway Company, and otherwise interested in numerous industries. Since the year 1864, he regularly remitted a *pro rata* of his entire income directly to the several Boards of the General Assembly, the Pennsylvania and American Bible Societies, and the American and Foreign Christian Union, independent of his contributions to his own Church and home. He also founded a Life Scholarship in the Western Theological Seminary, whereby a young student can annually receive his board and education, on the nomination of the Session of the First Presbyterian Church of this place, which is at present held by a son of his old friend, Rev. Dr. D. J. Irwin.

By his last Will and Testament, fifteen per cent. of his personal estate was bequeathed to the above named societies. His widow, however, declined to accept under the Will, preferring the provision made by law in the premises; and as her son's name was not in the will, the law provided for him also; consequently neither the widow nor her son was obliged by law to pay any of the bequests made in his will; but as his granddaughter, Mrs. Linton, would not consent to repudiate her grandfather's will, and being unwilling to act otherwise than as her grandfather had in his will directed, she has had to pay all the bequests out of her portion of

his estate, which have amounted to over \$10,000, of which \$1,000 was paid—through Simon Truby, Jr.,—to the destitute widows of Kittanning; \$500 to this Sabbath School, and the balance *pro rata* as per his will to the above Presbyterian Boards and other societies.

When at home and well, he was regular in his attendance on all the services of the Sabbath and Wednesday evening meetings of the Church. He was never known to use either tobacco or any kind of intoxicating liquors in any form whatever; but on all occasions was the faithful advocate of temperance. In the meetings of the Presbytery, Synod and General Assembly he was on several occasions a member.

After his death, one of his faithful young men, George W. Doverspike, who had been for years under his supervision in the First National Bank, succeeded him in the Superintendency of the Sabbath School, under whom a very marked degree of prosperity has perched upon its banners. In its new home, a large, handsomely arranged and furnished compartment of the new church edifice, separated only by sliding doors from the main audience chamber, the school will have a better opportunity for development and usefulness.

During the past few years, while a spirit of benevolence was hovering over the school and increasing numbers were affording sources of gratification, the pale messenger of another world has claimed four of our teachers as his own. Of whom, one was a young lady beloved by all who knew her for her sweet, amiable disposition. Nature had gifted her with a melodious voice, which she had cultivated to a high degree. In both the Church Choir and the Sabbath School she used it with charming effect. At all times, no matter what was the condition of the weather Miss Emma Rumbaugh was at her post. After a lingering illness she peacefully passed away on the 16th of September, 1887, to the mansions on high.

Another is one whose memory will not soon be forgotten. Gentle, amiable, kind, benevolent and warm-hearted; a friend of the poor, a dispenser of alms to the needy, whose right hand knew not what her left hand did, when misery or distress needed relief; true to her Church, and devoted to the School, the name of Mrs. Harriet H. Calhoun will be held in loving remembrance by all who knew her. Her munificent bequests to the Church form the most

magnificent monument that could be erected to her memory. For by them she, being dead, yet speaketh!

Her niece was another of the School's faithful band. Beloved by all her friends and acquaintances, she, too, has passed away. In sunny Italy, whose ancient temples were the sweet dreams of her youth, over which she spread a garment of enthusiastic admiration, and in the Capitol of the Caesars, on the 30th of June, 1889, her sweet spirit arose and passed on higher to the city whose builder and maker is God. And thus Miss Madge H. Crawford left for a brighter sphere, whose throne is filled by Him who overthrew the Caesars, and governs all worlds.

Her brother, too. Who could have thought that the bright young teacher, so well trained, so highly cultured, so ruddy in appearance, so gentleman like in manners, so courteous, so generous, so popular and so kind, would follow his sister so soon? Yet A. C. Crawford's spirit followed hers on the 2nd of June, 1890, less than a year from her departure!

From our senior male Bible Class two seats were vacated, by the same unearthly visitor, whose occupants need more than nominal mention. One was a well known resident of this place for many years; and although a member of another church, yet for nearly two years, before his last illness and death, James Stewart was a regular, attentive and studious member of this class. His thirst for biblical knowledge induced him to attend. His mind was influenced, no doubt, by a desire to become acquainted with the views of others; nevertheless, his own feelings were expressed by the accurate, painstaking preparation he made for the study of the lesson. At last, he obeyed the summons to another class of a higher order in the world beyond our own.

A few years afterwards, one of our most respected citizens, whose intelligence, culture, easy manners and warm-hearted disposition had always won the best feelings of his friends and acquaintances to honor, esteem and respect him; who had early been connected with the moral and religious movement of the town; who had on all occasions given his influence and support to every kind of progress, whether of a social, financial, commercial, scholastic or ecclesiastical character; and whose mind was enriched with the rarest stores of intellectual literature, after having been one of the ornaments of the class for a number of years also passed away; and thus Thomas McConnell was added to the class above,

whose teacher and classmates belong to the Temple which was built without hands, whose founder and builder is the King of kings and Lord of lords.

In reviewing the history of the Congregation since 1806, and the Sabbath School, since 1818, it appears that there have been only three persons belonging to both, who in their last Wills and Testaments remembered the Religious Institutions of their Faith. These were Thomas Hamilton, who departed in 1829; James E. Brown, in 1880; and Mrs. H. H. Calhoun, in 1887; whose examples will, we trust, be not only imitated but practically followed by even a greater and more enlarged liberality on the part of those who will soon take their places in the same procession to that domain where parting will be unknown.

(Since the above was written, a number of other persons have remembered this Church in their wills, viz: Miss Harriet Houston, G. C. Orr, J. A. Colwell, George W. Doverspike, I. D. Doverspike, Mrs. Sarah A. Crawford, Miss Martha Orr, W. D. Patton, Miss Elizabeth Gates, Mrs. Rachel Corbett, Mrs. Lou McConnell, Miss Amanda Colwell, Miss Emily Meredith, Miss Alice Colwell, Miss Lydia Robinson and J. A. Gault. Miss Jane and Lindsay Galbraith memorialized their brother by making gifts to the church and to the "John D. Galbraith Bible Class", which was named for him and of which he was the beloved teacher.

Mrs. Jane Shadle made a gift to the Women's Foreign Missionary Society in memory of her son, Dr. Charles Shadle.

If any benefactors' names have been omitted, the error was not intentional.—Ed.)

OFFICERS AND COMMITTEES OF THE FIRST PRESBYTERIAN CHURCH IN 1890

Ruling Elders—J. S. Quigley, P. K. Bowman, W. H. Jack, James Martin, George W. Doverspike, R. S. Slaymaker, A. Thompson, F. P. Wolf, R. W. Cowan.

Trustees—John A. Colwell, James A. Gault, J. M. Hunter, W. D. Patton, George T. Crawford, C. C. Shadle, Wm. Pollock.

COMMITTEES ON NEW CHURCH

Selection of Lot—Samuel Crawford, B. H. Luker, A. C. Crawford, P. K. Bowman, G. W. Doverspike, J. A. Gault, W. D. Patton, J. M. Hunter, C. C. Shadle.

Building—John A. Colwell, G. T. Crawford, James McCullough, Jr., Mrs. Lou McConnell, Ross Reynolds, Sr., P. K. Bowman, Mrs. J. G. Cunningham, Miss Madge Crawford, Miss Alice Colwell.

Finance—William Pollock, Alex. C. Crawford, C. C. Shadle, W. D. Patton, G. W. Doverspike.

Treasurer—James A. Gault.

SABBATH SCHOOL

Superintendent—George W. Doverspike

Secretary—George T. Crawford.

Treasurer—Miss Lydia Robinson.

Librarian—Richard Kennerdell.

Assistant Librarian—Harry Hague.

Teachers, 23.

Scholars, 260.

A RETROSPECT

BY REV. T. D. EWING, D. D.

"You ask now of the days that are past." Deut. 4:32.

"Remember the days of old, consider the years of many generations; ask thy father and he will shew thee; thy elders and they will tell thee." Deut. 32:7.

"Who is among you that saw this house in her first glory?" Hag. 2:3.

It is natural, and oft pleasant and profitable, to review the incidents of a journey, and to live over again, in thought, the scenes through which we have passed. The old sailor, when he can no longer go out upon the wide sea, finds a real pleasure in recounting the long voyages he has taken; the violent storms through which he passed; the foreign lands he visited; the safe returns to his native shore. He lives over again the past with great delight.

The same is true of the old soldier. Why these soldiers' reunions all over our land? These meetings of the G. A. R.? If you will gather with them at one of their camp-fires, and listen to their songs and speeches, you will understand it. They are living over again the past; and all the incidents of that cruel war, in which they took so noble a part, have a singular interest to them now. These incidents have so entered into their lives as to become a part of their very being. It may have been of a very small im-

port *then*, but *now*, as they see its bearing upon the final result; as they see the heritage secured thereby to the generations following, it rises before them as one of vast magnitude.

This fact also finds its illustration in the retired business man. When he has withdrawn from the busy marts of trade and is sitting in the quiet shade of the evening twilight, his thoughts wander back over those years of business. He is again in his office, or his store, or his bank, or out upon his farm, mingling in the same scenes of business. He sees there the profit and here the loss which have entered into his history years ago.

But this review, if you will so name it, has occupied the passing hour; has deeply interested his whole being, and he is a better man for the privilege of thus living over again his life.

So it is with all classes of mankind. We are all wont, ever and anon, to be turning to the past; recalling familiar events of years gone by and living them over again. This ought to be a profitable exercise. Alas! sometimes we must admit that it is not; but, if we learn correctly the lessons of the past that are imprinted so indelibly in these scenes, they must fit us the better for the present and the future.

There is one line of thought in a Retrospect that is peculiarly tender and sacred; it is to call before us friends and loved ones with whom we have walked, and talked, and lived—the many who *started* with us, accompanying us for a brief time in the journey, then dropping out, here and there, by the way; the many who joined us by the way and walked with us for a few days or years, and then turned aside to other paths; *these* companions who touched our lives for a little time, and then passed away to other scenes and lands, or over the river “whence no traveller returns.”

Now, as individuals we are wont to enjoy a Retrospect; so also it may be pleasant and profitable for a church or congregation so to do.

There is something peculiarly sacred about an old homestead. It may be rude, and rustic, and homely; but no matter, there is something indescribably precious about it. At times the incidents, if not of a life, yet of many years of the life, centre there. The old trees around it, whose boughs have so frequently waved us a welcome, and under whose shade we have passed so many delightful hours, are loved by us; the garden where we have walked

and romped, and gathered of its fruits and flowers; the old orchard! we knew the trees on which the very best apples grew; there we learned to climb and gather, to our heart's content, the mellow fruit, and our hearts were light and free from care. Then, as we go within the dear old house—every room, and closet, and corner—every hall, and door, and window has its own secret voice. Who would have it otherwise? Do we not see the goodness and love of God in this home-love implanted in our nature.

So it is with the old church-home; where we have, for long years, gone with our sacrifice of praise, and prayer, and offerings; where we have sat together in heavenly places in Christ Jesus; where so often we have gone, when the words of the Psalmist expressed the true sentiment of our souls, "I was glad when they said unto me, let us go up to the house of the Lord."

Those walls in their silence speak eloquently of sacred scenes of joy and gladness. The family pew, where father and mother sat, and to which we were led in early life and taught that that was the house of God; where we have sat together in worship, with so many loved ones who have gone into the temple above; and the old pulpit; all, all have a strangely precious significance to us now. Yes, every part of the old home church is crowded with memories which come trooping into the mind laden with treasures that we hold most dear.

I have always had great sympathy with the aged part of a congregation, when any important changes were to be made on the old church building; or when the old was to give place to the new one. Do not be surprised if those of you who are well past middle life never feel quite at home in your new church.

If I understand the purpose of this service this morning, it is not for me to preach a sermon, but, in imagination, to go back and walk along with you as a church and congregation; to recall and talk over some of the more important events in your history.

Part of this history is very familiar to me. I had the honor and pleasure of joining you in the making of it, but a very important part was history when I came to you as Pastor. Very much that would be interesting must be omitted—partly for want of time, and partly because unknown or forgotten.

When we go back to look up the origin and organization of this church, we find that it did not—like the fabled Minerva, in

ripe maturity and full armor—spring forth from the cleft head of Jupiter, prepared to take possession of her rights and privileges; but that there was a long day of *small things; beginnings* that were so feeble and of such uncertain trend that no one could safely predict what the morrow would bring forth.

At the beginning of this century this was, literally, missionary territory, in the boundary of old Redstone Presbytery. I here use a very uncertain phrase; for whilst its boundary was well marked and safely protected by the Alleghenies on the East, it knew no Western.

It was something like the old maps of the United States which, after giving the Eastern States and then extending as far West as Pennsylvania—and sometimes even into Ohio—round off with the Great American Desert, the limits of which, at that day, were almost wholly unknown and the existence of which, at the present, is wholly unknown. So the old Redstone Presbytery reached from the Alleghenies to and into the Great American Desert!

In June, 1806, Redstone sent out one of its ministers to spy out the land, and the first sermon by a Presbyterian minister—so far as history shows—was preached in Kittanning on the second Sabbath of June, 1806; (eighty-four years today,) by the Rev. Joseph Henderson, then my father's pastor. From that date to 1822, a period of sixteen years, this congregation was doomed to survive or perish on supplies; time, quantity and quality left very much to the discretion of the supply; and the fact that the church did survive that long ordeal, is pretty good proof of the doctrine of the "Perseverance of the Saints," and that there were, at least, some saints here to persevere.

It was certainly a day of small things; but who will measure the anxiety and toil; the labor and prayers of those who were then laying foundations upon which others have builded! We may say of them, as of the ancient worthies of whom Paul wrote, "These all died in faith, not having received the promises, but having seen them afar off and were persuaded of them."

The church was organized on Saturday, August 31st, 1822, by the Rev. John Andrews and Mr. Thomas Davis (I always did admire that name). The many T. D.'s throughout Western Pennsylvania seem to prove that he was a man very much beloved, especially by the mothers in Israel.

The membership was twenty-two, and the church building was the old court house on the corner of Market and Jefferson streets. Of these twenty-two, one—Mrs. Susannah Barnett—remained in the church militant until April 30, 1879, being in her ninety-eighth year, when she passed to the church triumphant. The first call made, was for Mr. Thomas Davis, then a licentiate of Redstone, October, 1822, for the half of his time; salary, \$200. This call was not accepted and again the church was dependent upon occasional supplies until 1825. Then a request for a stated supply, for two years, was made to the Presbytery for Rev. Nathaniel Snowden, for one-third of his time; but this arrangement lasted only a little over one year. Again was this church constrained to feed upon occasional supplies until 1830. June, 1830, a call was given to Mr. James Campbell—a licentiate of the Presbytery of New Brunswick, N. J. This call for three-fourths of his time; salary, \$300. Mr. Campbell accepted, but remained only a little more than one year—resigned October, 1831.

It is remarkable that in the report of April, 1831, the membership was only twenty-four—an increase of but two members in nine years.

Mr. Campbell is spoken of as a man of a high type of piety; earnest and faithful in christian work. The occasion of his resignation does not appear in this history.

Mrs. Campbell has the honor of organizing the first ladies' prayer meeting ever in existence in Kittanning. For that act her memory should be held dear.

Again, and for the last time in your history, this church became dependent upon occasional supplies until 1834; and then thirty-two members are reported, an increase of eight in three years.

The third call was made in April, 1834, for Rev. Joseph Painter, for two-thirds of his time; salary, \$333.33⅓.

At a communion season in June, 1834, held by Dr. Painter, but before he was installed pastor, twenty-two members were received into the church.

But let us not underestimate these years of preparation, these twenty-eight years of foundation work. How intensely interesting it would be to have some one of those fathers or mothers in Israel come before us today and tell of the perils met and passed

through in those twenty-eight years of occasional and stated supplies! Were David Johnston, or Thomas Hamilton, or John Patrick—who constituted the first session—to return today and enter into that magnificent temple which you have built for the worship of God, his confusion might be even greater than that of Rip Van Winkle, when he awoke from his hundred years of slumber.

Then, the light for an evening service came from a tallow dip oft held in place by a serving deacon or elder; now, from a brilliant, blazing chandelier charged with electricity or with double-refined gas. Then, the pulpit was a “dry-goods box on end”; now, not even marble will satisfy, it must be carved wood—antique oak—wrought somewhat after the style of Solomon’s temple. Then, the seats were benches with the most ancient, unimproved backs, if any; now, the most modern, improved pews with cushions soft as eider-down. Then, carpets were not to be thought of for aisles, pews or pulpits; now, the finest quality of Brussels covers the whole floor. Then, the heat—if heat you could call it—was furnished by a very common stove, replenished and poked with the singing of every hymn, and regulated by the sexton’s or deacon’s will; now, it must come, gently as the zephyr, from heaters of the latest patent and regulated by a thermometer that is warranted correct. Then, the music was led by a precentor, whose voice did not always call before the congregation visions of the angelic choir; now, it is the most costly organ and the trained choir, and the music is not unfrequently the chief attraction.

But there are some things that have not changed; there are some things that have remained the same through all the changes of these long years. The means of grace which God has given to His church remain the same, the prayers and the praises, the confessions and thanksgiving, are the same; we hear from the Blessed Word the same solemn warnings and precious invitations; and the power of this truth the same now as then; it is the same story of Jesus and His love.

These grand old hymns, “Rock of Ages,” “Jesus, lover of my soul,” “Come thou fount of every blessing,” “All hail the power of Jesus’ name,” the same then as now.

Other voices sang and spake his praises; other eyes wept; other hearts burned within as they meditated on these themes; but the

themes were the same. Yes, the means of grace—like the blessed Savior himself—remain the same, yesterday, today and forever.

† The arrival of Dr. Painter, in April, 1834—although his installation did not take place until November of that year—dates an era in this church. It marks also the beginning of its substantial growth. Before this date, if living, or growth, could be predicted, it was certainly at a dying rate. But now, new life seems to pervade all departments of church work, under the leadership of Dr. Painter; the work went steadily forward and to him we accord the *honor* of being the *first* pastor.

At this point, we enter upon a pastorate of thirty years, opening with a little band of about 30, and closing with a strong, influential and comparatively wealthy church, not second to any one in the Presbytery.

This was not accomplished by any special seasons of revival; the history of those thirty years is a history of steady growth under the plain, practical exposition of the word of God. It was a season of seed sowing. Those who have followed Dr. Painter in his ministry are greatly indebted to him for the quality of the seed sown; very much of the reaping is from the planting of those thirty years. It was line upon line, precept upon precept, but always the doctrines of this Word, presented clearly, truthfully and earnestly; and if the growth was slow, it was substantial.

In 1860, there was a revival season in this church. Dr. Painter was assisted by Rev. Geo. P. Hays—now Dr. Hays, pastor of the 2nd church of Kansas City—and thirty-five members were received. A call was given to Rev. Mr. Hays to become co-pastor with Dr. Painter, but receiving a call from the 2nd church, Baltimore, at the same time, the Kittanning call was declined.

During the pastorate the interests of the church at large had been presented regularly; the reports show that \$2,354.50 had been contributed to the Boards of the Church. This was an average of \$78.48 annually. The congregational expenses are not reported and therefore we cannot give any statistics on that subject, other than the salary of the pastor, which was \$333.33 1/3 until the change was made to the whole of Dr. Painter's time; salary, \$500; which was continued the same until his death.

The second pastorate was that of the speaker—T. D. Ewing—commencing April, 1864, and ending September, 1880—16½ years.

The membership on April, 1864, was 146, of whom 39 are in this church today; in September, 1880, it was 316. The contributions to the Boards of the church during this period were \$21,858, whilst the congregational amounted to \$40,161; a total of \$61,019. This is a yearly average of \$3,876—or \$1,366 to the church Boards and \$2,510 to congregational.

In the Retrospect of this period, I must be content to speak only of a few of the prominent scenes and events which entered into it, and made it to me the most important and interesting portion of my life. My first sermon in this pulpit was preached January 17, 1864. I supplied the pulpit four more Sabbaths between this time and the second Sabbath of April, when, after receiving a call, I came to settle as pastor. I arrived, fresh from the seminary, in the second week of April, with just ammunition enough in my satchel for the following Sabbath, and I have never doubted that my coming was in answer to the Master's call. To me it has been a striking illustration of God's sometimes choosing the foolish things and the weak things, and the things that are not as instruments in His hands for work; for, as I review the sermons then preached I find some of the *rarest* specimens, and I can only account for their acceptance on the supposition that a people fed upon strong meat for a long time are quite ready to receive milk with a good degree of relish, even if it is of rather poor quality.

However this may be, God seemed to smile upon us from the beginning, and in April, 1864, we entered upon what proved to be a prosperous and happy pastorate.

There was encouraging growth from the first. I do not think that there were more than two communion seasons during those 16½ years that there were not some added to this church. Three general revivals marked the history of this period. These were seasons of great joy and gladness to us all, especially the first one, when about fifty stood around this altar to publicly profess their faith in Christ. This will be brought most distinctly to our minds today by a quotation from a sermon preached at the close of that revival, on the text, "The Lord hath done great things for us whereof we are glad." Psalm 126:3., viz:

"About the first of November two conventions on christian work were held, one at Slate Lick and one at Crooked Creek; at

both of which were present some of the members of this congregation. These conventions were precious seasons where the Spirit was manifestly present, and when the experience of the christian heart was that it was good to be there."

From this date I confidently believed that there was an increased interest in our church.

About the first of December, a union prayer meeting was formed—a union of the ladies' and young men's prayer meetings—to meet in the lecture room on Sabbath evenings, an hour before public service.

This meeting was from the first favored with special tokens of the Divine presence. Shortly after this time, the ladies' prayer meeting was removed from the house of the pastor to the church; the attendance increasing until the former place was too strait for them.

It was now no longer a question with your pastor as to the special presence of the Spirit. Very many of God's people were being greatly revived; they were praying and working as never before, and, whilst as yet it was almost literally confined to the professed followers of Christ, all looked forward with a good degree of confidence to a large ingathering from the world, into the fold of Christ.

How shall any pen fully describe the preciousness of the services during the "week of prayer," and the weeks that followed until the communion season, the first Sabbath of February? Weeks that must be ever memorable to all those who had the pleasure of participating in those services. When God came down as of old and His glory filled His temple; when this house was to our souls the house of God, truly, and the very gate of heaven; when all felt that we were standing on holy ground; that manifestly God was here. When, notwithstanding the inclemency of the weather, our meetings were crowded with anxious, loving hearts; when, as of old, Jesus came to His disciples, the doors being shut, and spake peace to so many souls; when He said to this one, and that one, "follow Me," and "they rose up, left all and followed Him;" when He called so many blind sinners, sitting by the wayside, begging, to Himself and opened their eyes to behold the truth; and they gladly joined themselves to His followers and united in songs of praise to Him as the author of their salvation!

When floods of heavenly light and life seemed to roll in upon us, and to fill every soul that loved the Saviour with joy and gladness. With thankful hearts we remember the brethren who came to assist us in the work; for their messages and prayers we should humbly and devoutly thank God today; and in our review record the names of Fields, and Francis, and Magill, and Boyd, and Thompson, and Sloan, as ministers of Christ to our good.

Shall time or eternity ever blot from our memories the sacredness of our after-meetings for prayer, and praise, and consecration? When in very truth we were brought into His banqueting house and His banner of love was over us; where we seemed to be permitted to lean upon Jesus bosom and pour forth our whole souls to Him, feeling that He was ready to answer.

These were seasons when Jesus seemed to say to us, "Come aside and rest awhile with me." Some of these were transfiguration scenes to our wearied souls; when we had sweet foretastes of the light, and life, and love from heaven; and in that light we seemed to see Jesus only. May the memory of these scenes ever linger with us and keep us near to Jesus!

The first Sabbath of February was our communion Sabbath. Then on this mountain, "did the Lord of Hosts make unto all His people a feast of fat things; a feast of wines on the lees; of fat things full of marrow; of wines on the lees well refined." That was a day which had had none to equal it in this church's history. Then were our hearts glad; then were we like those that dreamed. The news too good to be true; then could we declare, with hearts overflowing with gratitude, "The Lord hath done great things for us whereof we are glad."

This church had then a membership of 318; an increase of 56 during that year.

There are two organizations which call for special notice in this retrospect—the Women's Foreign Missionary Society and the Young Men's Prayer Meeting.

The Women's Foreign Missionary Society was organized November 28, 1873. I well remember the day we organized; I say *we*, because I was a kind of advisory or honorary member for the first year; meeting with the society and conducting its devotional exercises. Some of you will doubtless remember, that at the end of the first year you gently hinted, by a unanimous vote, that

you could conduct that part of the exercises yourselves and so I retired in good order. You entered upon the work of that society with great fear and trembling, but it soon became manifest that God had a great work for you to do, in this church, as well as in the foreign field. It was decided to support a missionary, and from that date God's richest blessing seemed to rest upon the society; the salary \$450 was regularly paid, and you have continued so to do until the present. I have frequently felt that this society accomplished as much, if not more, than any other instrumentality in this church; it gave a new impetus to all the other departments of church work. It established and sustained a Ladies' Prayer Meeting. It was in this prayer meeting, held in the house of the pastor, where were the first evidences of that glorious revival of 1876. Always fortunate in its Board of Managers, who carried forward its work wisely and with the greatest possible efficiency, this church can never know how much it owes to this society for its present prosperous condition.

The Young Men's Prayer Meeting takes its date from Friday evening, November 7, 1873, when I personally invited some young men to come to my study to confer concerning this subject; at the time appointed four were present: James Martin, R. S. Slaymaker, G. W. Doverspike and Prof. Kratz. I stated the purpose for which I had invited them and my great desire to have such a prayer meeting established and sustained; the great good which would result to the young men and to the church from such an organization, and urged them to express themselves fully on the subject. Each one expressed himself about as follows: "A Young Men's Prayer Meeting is a good thing and I would enjoy attending such a meeting if we could only have a *successful* one, but we have tried so often and failed that I am discouraged and do not know that there is any use of trying again." I then said to them, "There are four of you and I am sure you can find two others that may join you; and if *you* will pledge yourselves to stand by such a prayer meeting you can, with God's blessing, make it a success."

Each one then pledged himself to be faithful and we appointed the next Monday evening, November 10th, for the first meeting. My recollection is that Joseph Painter, Dr. Beatty, Dr. McCulloch, C. C. Shadle and J. S. Bowser joined them at this meeting, and from that day the meeting grew in interest and numbers. In a

short time the study became too small for them and they changed the place of meeting to the church.

That Young Men's Prayer Meeting at once became one of the important agencies of this church; its meetings were as regular as the church services and have continued to the present. It was a power for good to very many young men. To me it was one of the most encouraging features of the work in this church.

There is one event in the history of my pastorate here that has never been a subject of congratulation to me; that is, the attempt we made, in the fall of 1876, to build a new church. We failed because we could not secure the money needed. Many of us felt that we sadly needed a new church building and tried hard to secure it; many of you did nobly in coming forward with your subscriptions, but the time did not seem ripe for the work. We were disappointed and somewhat discouraged, but we can see now that possibly we were in undue haste; you were to sojourn in the old church fourteen years more, when God provided you with a Moses possessing the tact and wisdom to lead you in this great and good work of building the new church.

As somewhat of a compensation for our disappointment in not securing a new church, we built that "lean-to" at the end of this old church, which, if not ornamental, has been very useful for class rooms, session and society meetings. Many of us never did like its appearance on the outside, but the architect never was known to the public. I wish today to congratulate the architect, the builders, and the few who kindly furnished the funds to erect it, for it served its purpose well.

But there are other scenes which properly belong to this "retrospect" that I have passed almost unnoticed. They are those affliction scenes so common in this "vale of tears". God came to us in the storm, and the fire, and the whirlwind, as well as in the "still small voice". We oft sat together in the hour of trial and the day of sorrow. These came ever and anon upon us with crushing severity. We could not understand those dark scenes then; we cannot fully understand them now; but we will hereafter. They will all be made plain to us when we come up into the immediate presence of the Master.

These scenes will be interpreted correctly in the light and love of heaven; and all for our own good and His glory. Till then we

walk by faith; till then, we place our hand in His and wait His will singing,

*"Not mine, not mine the choice,
In things or great or small,
Be Thou my Guide, my Strength,
My Wisdom and my All."*

We have come here today to officially say farewell to this house which has so long been your church home. Here many can date their spiritual birth; here very many have grown to a ripe maturity in the christian life. At this altar many of you have been baptized into the name of the Father and the Son and the Holy Ghost. Here, again and again, you have fed upon the symbols of the broken body and shed blood of our Lord Jesus Christ. Here you have offered your praises and prayers and thanksgiving and recorded your vows; here you have sat in heavenly places in Christ Jesus; within these walls the Saviour has come again and again, the doors being shut, and revealed Himself to you. Here the old story of Jesus and His love has been told over and over again, ever old yet ever new; here was the mercy seat, the meeting place with God where He oft communed with you! Oh, the sacred memories that center within these walls! We are living, this hour, in the years long since gone; we are in imagination mingling with those whose bodies have returned to dust; we seem to hear a voice from this sacred desk, that long ago ceased to warn or entreat on earth; and has gone in to shout the praises of the King; we are again today, in thought, with very many who years ago walked these aisles and sat in these pews, but are now walking the streets of the Holy City, and anon are sitting in the shade and partaking of the tree of life that is in the midst of the Paradise of God.

Oh, the many who once mingled with us here in our work and worship, who have now gone to the mansion and are rejoicing in the presence of the King in His glory! We seem surrounded with a great cloud of witnesses whose robes are white and upon whose heads there are crowns of life. Oh, this old church home; it is so closely and intimately associated with the Home above! This temple and yonder temple in glory seem bound in one! This has long been a court into which the Master has been gathering His followers, only to tarry for a little while, and then He bade

them come up higher into the temple above. Here we seem today to stand on the border land looking over to the Canaan of rest.

Then who shall chide us if, with hearts full of emotion, we say farewell to this old church home today? Farewell, ye walls, which have so long resounded with the voice of prayer and praise and thanksgiving, and echoed and re-echoed the messages of a Saviour's love! Farewell, ye seats, where we have so often sat and communed sweetly with the Master and so many loved ones who have gone to glory! Farewell, ye sacred desk, from which have gone forth so many sweet invitations and solemn warnings; from which heavenly messages have come to awaken and direct and encourage in the mission of life!

Farewell to the old church home, with all its deeply interesting histories; its tender associations and hallowed memories! "If I forget thee let my right hand forget her cunning." And once again I say, farewell.

EVENING SERVICE

SEVEN O'CLOCK

YOUNG MEN'S PRAYER MEETING

Address by H. C. Westervelt, of Y. M. C. A., of Pittsburgh, Pa.

EIGHT O'CLOCK

SERMON BY THE PASTOR*

SUBJECT, "A PROSPECT"

Ezekiel 40:44.—Their prospect was toward the South.

If ever a people had the smile of God's providence from the beginning to the end of a new church enterprise, we certainly are to be numbered with them. The sunlight of His face has been upon us constantly.

When we began to build everything was marked by desire; prospect had scarcely become a factor in it. As the work progressed and as it stands now in its completed and beautiful form, we

* This sermon was preached from brief notes. A long illness prevented the pastor of the church from writing it out and putting it in the exact form in which it was delivered.

confess we are amazed—we did not dare to hope for such an ending.

Some of you will recall a prayer meeting talk in which I described what I should like to have—a stately building, beautified within and without by art; a splendid church home, where we could feel our best gifts and most loving thoughts had been cherished. I told you I had no hope of realizing my desires. There was then no foundation for the prospect, but I never doubted for one moment that the presence of the Lord was in it; I felt powerfully, overwhelmingly, that He was guiding us in the work. I saw then, as plainly as any one, the Lord's great goodness; I felt that there was an abounding fulness in the God-head, to bless all the sons and daughters of earth; but I did not think of it in relation to ourselves. I believed it, but like the Lord's blessings as many believe in them, we think of them as in store for others and not ourselves.

Paul thanked God and took courage, when his brethren came to Appii forum and the three taverns to greet and cheer him on his way to Rome. This thankful spirit was called out by the kindness he had received at their hands. My dear friends, what kindly treatment have we received at the hands of the Lord in this work we have done? What prosperity? What peace we have enjoyed? We never dreamed of it; in our most extravagant desires we never thought of it; we never had faith to pray for such things. Have we not ground for a goodly prospect and reasons for believing that there shall be a full realization of our hopes? Moses had no thought of the wonderful vision that should meet his eyes from off the mountains; but the Lord enlarged his natural sight and he saw the whole land stretching out before him. May we not feel that our blessed Master has led us up a mountain height and now as we stand here, we have a goodly prospect in view. A fair and beauteous land is before us. Shall we enter in and possess it? The children of Israel entered the land of Canaan with splendid prospects and glorious hopes, but they were to possess and enjoy it upon certain conditions which the Lord laid upon them. So it is with us. Let us look very briefly into the conditions which accompany this prospect.

First. It must be a prospect which finds its warrant in the Scriptures. We may imagine great success following this work of

building; we may long to see this beautiful structure filled with worshipers, a devout people gathering from Sabbath to Sabbath to pay their vows unto the Lord. But before we have the slightest reason for hoping or desiring such things we must look at the ground upon which such blessings are offered.

If we are ready to do God's will, He has a prosperity in store for us beyond anything we have ever prayed or even hoped for. There are agencies and forces at work in the world that we must learn to love and use. They are God-given. There is an armor not furnished by men that we must take into this warfare for the Lord. Whoever desires to work for the building up of Christ's kingdom, He has heavenly influences provided for you. Now if we are prepared to accept service under some such conditions, we have every reason to believe that a splendid success awaits us and that a church never had better prospects of usefulness.

The second element which enters into this prospect, is the place we are going to give the Lord Jesus Christ. Are we ready to bow down to him as the Son of God, divinely commissioned to save this world? Are you ready to listen to preaching which sets forth a crucified Saviour and that there is none other name given among men whereby they must be saved? If men are to be reformed and regenerated, it can only be done through the Lord Jesus. If men are to be led into the truth, they must be led to Him, who proclaimed Himself "the Truth". The truth makes men free, strikes the fetters of sin off from every one bound in the worst of slavery.

If we grow tired of the truth as this old gospel presents it, we may enter upon this period with fear and trembling. Added blessings bring greater responsibilities. Ours were never greater than at this moment. What we have worked for so earnestly and so long must be used. Here is one of our prospects, God's blessing in all its fulness and power resting upon this people through the preaching of the truth.

The third element in this prospect is a people thoroughly possessed and imbued with the Spirit of Christ. Those who labor for him successfully must carry the same spirit into all they do. If we have this, we can do anything and go anywhere. The Rev. Dr. Storrs, of Brooklyn, New York, in one of his splendid missionary addresses, said, "The spirit of the age is no longer doctrinal

but practical. Where churches were once almost bitter over the question, what shall we believe? they are now as eager and anxious over, what shall we do?"

The church that sets out with the spirit and desire to do the most and go the farthest for the Lord Jesus Christ is the one for this age. It matters not as to its form and polity; it matters not about the name it bears nor the creed it confesses; so that it is full of His Spirit. This is the church that will receive heaven's fostering care and richest benediction; this is the church the Lord will watch over and crown with everlasting honor. I want to join this church. I am willing right now to leave the Presbyterian faith and fold if I can be led to a church possessing more of the Spirit of Christ, and more of His power. Here we will find our highest happiness and our place of greatest usefulness.

The fourth element in this prospect is a far-reaching one; it is founded upon one of those gospel principles which had their birth in the advent and mission of Christ. Until He exalted the poor, who thought of them? Who were anxious to help them in their bitter struggle with poverty and all the miseries that follow in its train? His voice was the first one raised in their behalf. Was that not a far-reaching principle which He embodied in His words to John in prison, "Go and tell him the gospel has come at last to the poor." In this truth we must see something of our prospect. This must distinctly color our vision. We cannot enjoy and will not have heaven's blessing, unless we provide for and welcome the poor. Fine buildings in these days are apt to unchurch them, or to give them ready excuses for not mingling with the Lord's people in a proper observance of the Sabbath. We must not even seem to know the worldly condition of men. We must not look upon their possessions or their clothes and measure our esteem and love and care by what they have. If we do, we will come short of realizing our hopes and one of the brightest prospects any church ever had will surely be blighted. Our energy and patience and toil shown in the erection of this building will be of no avail if we deny those a place in our church for whom Christ died.

The fifth element in this prospect. Religion is an interchangeable term for sympathy and love; there must be, therefore, in our prospect a religion that will be swift to enter into the sympathies and sorrows and trials of our fellow creatures. How many are in

trouble and affliction. Sometimes they want for the necessities of life. We must be willing then not only to give help and solace to the sick and dying, and comfort to the bereaved, but we must clothe those who are naked and feed those who are hungry. In doing this, we will commend our religion and church to those who stand without, but better still we will obey the commands of the Lord Jesus.

Let there be then a broad stream of humanity running through our church life; the head of the church has made a channel for it and given Himself as the example of what we are to do. Never fear as to the doctrines; we have the oracles of God, let us follow them, revere them, exalt them, but let us not forget we have God's image and likeness all around us in fallen men and women. To save them we must get into sympathy with them. If it breaks our hearts, and violates every law of self-government, we must learn to love them. When we have done this, then we may be assured of the presence of Christ in the Church and will see some manifestations of His life. If we fail to do it, it will be because we have neglected His commands.

I have outlined very briefly here my idea of a model church. Col. Higginson, a devoted adherent of the Unitarian Church, has recently described what he thought was a model. He thinks, "Calvanism justly has been displaced; instead of the grim, morose life it inculcates, human happiness has been substituted. That men are attached to churches today as much because we have seen fit to add to them parlors and kitchens and a social life as they once were to theology."

This view certainly does not accord with the facts as gathered from those about us, or from the world. Men are as much interested today in what they believe as ever. They know when they are resting in a faith that satisfies them; when their hearts are touched; when they are lifted up above what this world offers; when their better and higher natures are strengthened; this is done only in the faith we have inherited and which, let us hope, will be cherished to the end. Nothing but a religion that helps men and convinces them of its helping power will build churches and set apart in most solemn manner these places for the worship of Almighty God. If I were made the judge or called upon to decide the character of a model church I would rather take the one

described in a popular hymn, than that of Col Higginson. Here is a religion which a man felt; a Saviour upon whom he could lean and one that satisfied the deepest longing of the soul.

*Well, wife, I've found the model church! I worshipped there today,
It made me think of good old times, before my hairs were gray.
The meeting house was finer built than they were years ago;
But then I found, when I went in, it wasn't built for show.*

*The sexton didn't seat me 'way back by the door,
He knew that I was old and deaf, as well as old and poor,
He must have been a christian, for he led me boldy through
The long aisle of that crowded church to find a pleasant pew.*

*I wish you'd heard the singing—it had the old time ring;
The preacher said with trumpet voice, "Let all the people sing";
The tune was "Coronation", and the music upward rolled,
Till I thought I heard the angels striking all their harps of gold.*

*My deafness seemed to melt away; my spirit caught the fire,
I joined my feeble trembling voice with that melodious choir.
And sang as in my youthful days, "Let angels prostrate fall";
"Bring forth the royal diadem, and crown Him Lord of all."*

*I tell you, wife, it did me good to sing that hymn once more;
I felt like some wrecked mariner who gets a glimpse of shore;
I almost want to lay aside this weather-beaten form,
And anchor in the Blessed port forever from the storm.*

*The preacher! well, I can't just tell all that the preacher said;
I know it wasn't written; I know it wasn't read;
He hadn't time to read it, for the lightnin' of his eye
Went passing 'long from pew to pew, nor passed a sinner by.*

*The sermon wasn't flowery, 'twas simple gospel truth;
It fitted poor old men like me; it fitted hopeful youth;
'Twas full of consolation for weary hearts that bleed;
'Twas full of invitation to Christ, and not to creed.*

*The preacher made sin hideous in Gentile and in Jews;
He shot the golden sentences down on the finest pews;
And, though I can't see very well, I saw the falling tear
That told me hell was some way off, and heaven very near.*

*How swift the golden moments fled within that holy place!
How brightly beamed the light of heaven from every happy face!
Again I longed for that sweet time when friend shall meet with
friends,*

"Where congregations ne'er break up and Sabbaths have no end."

*I hope to meet that minister—the congregation too—
In the dear home beyond the skies, that shines from heaven's blue.
I doubt not I'll remember, beyond life's evening gray,
The face of God's dear servant who preached his word today.*

*Dear wife, the fight will soon be fought, the victory won;
The shinin' goal is just ahead, the race is nearly run.
O'er the river we are nearin' they are thronging to the shore,
To shout our safe arrival where the weary weep no more.*

Our prospect then must have its foundations not only in the truth as set forth in the word of God, but also in the life exemplified by our Savior. Do not let us make a church for the rich nor for the poor; for the young or the old; for the high or the low, but for all men; for Christ died for all men and the ideal church will only be found where this is honestly believed and practised.

What brighter life or more splendid vision can we have before us, than one inspired by the gospel of the Son of God. It points men higher and where no other influence can ever reach them. The Earl of Shaftsbury once said, "I want the working people of England who have been benefitted and blessed by the ten hour bill, to turn to the Lord Jesus Christ, for it is through His gospel, this relief has come to them."

This must be a part of our prospect. Men out of Christ, blessed and saved; humanity lifted up and ennobled and finally lifted up into the dwelling place of eternal light and peace. Our thoughts and efforts must rise to this higher prospect. Here we are earthly and temporal, but we must look up and beyond to our eternal prospect. What is this? To an inheritance incorruptible and undefiled and that fadeth not away; to an ineffable and unapproachable glory; to something that Paul saw in the highest heavens; to something that John saw in his glorious vision in Patmos. O glorious prospect!

In the attainment of such purposes and such a life, are we not called upon to bring our best efforts into use? We have not been asked to give too much in the erection of this church building; the

object we have in view, the prospect of saving souls, the honor of being co-workers with Christ, demanded all this and more if necessary. That we have the privilege of engaging in such labor is most remarkable. If we fail to enter heartily and seriously into this work; if we fail to bring consecrated lives and energies to the Master's service—it will be still more remarkable.

This is our training ground for heaven. Some day there will be a long journey from our earthly home to the one on high; it will take all of the strength and power that comes to each one of us under these genial influences to accomplish that pilgrimage. Who can tell what that flight of the soul will demand, what energies and powers and faculties will be needed? The athlete trains for his day of trial. He sees before him a vast multitude who have come to witness the contest and perchance rejoice in his victory. So with us. Doubtless in heaven there are many deeply interested in all of our work and labor. Under the archway of this vast temple where are assembled God's host, let us be faithful in our training. This will in a measure be our preparation for joining them. Here we must go on with our trial and training, but some day the flight will begin—on and on through space—up and up into the light—onward and onward towards the temple—nearer and nearer the great white throne, till at last in the overwhelming glory of the Father's presence, we shall rest. Go on then with your training, making these walls and walks the scenes of your labors and conflicts. Have we not a glorious prospect?

MONDAY, JUNE NINTH, EIGHT O'CLOCK P. M.

PASTOR'S AID SOCIETY

Address by Rev. Dr. Ewing and the Pastor.

WEDNESDAY, JUNE ELEVENTH, EIGHT O'CLOCK P. M.

CONGREGATION PRAYER MEETING

MISSIONARY MEETING

THURSDAY, JUNE 12, 8 P. M.

**HISTORICAL SKETCH OF THE WOMAN'S FOREIGN
MISSIONARY SOCIETY**

BY MISS JULIETTE ROBINSON

"Go ye into all the world and preach the gospel to every creature."

This was our Lord's command to his disciples, given immediately before his ascension and upon this foundation the entire work of foreign missions rests. In fulfilling this command the apostles and early christians displayed great zeal in preaching the gospel to the heathen and the seed sown brought forth a bountiful harvest. Through all the years of persecution and the darkness of superstition the fires of a missionary spirit never entirely died out of the heart of the church, but in these "last days" the smouldering embers have been fanned into a bright blaze, whose light is reflected into the darkest corners of the earth.

That woman had an important part in the evangelical work of the early christian church is beyond a reasonable doubt. The last chapter of the epistle to the Romans is sufficient warrant for this belief. It abounds in mention of "those women" who "labored much in the Lord," and certainly Phebe was sent on a foreign mission when the carrying of this letter to the church at Rome was entrusted to her.

That woman should have an equally important place in the church today is a truth which we have learned surely, though reluctantly. No earnest christian woman need now have vague longings for something to do. "The demand for work and the opportunity to prosecute it are now upon us" and "there is not a talent possessed by one of the great host of christian women which may not just now be used in the Master's service." As we sit here tonight it is under conditions of great privilege and greater responsibility. Whether we find our work in carrying the gospel to the perishing millions who have never heard it, or in upholding the hands and encouraging the hearts of those who bear this message in our stead, there must be no holding back of ourselves or anything that is ours.

The first Woman's Missionary Society in America was organized in Boston in 1800, and was a union of Baptists and Congregationalists. After this, they became common in many parts of the country. But these organizations were only tributary to the general societies and simply collected money for their use. A few years after the Sepoy rebellion, Sir John Laurence, the viceroy of India, in a speech before the assembled princes and chiefs of Lahore, urged the education of the daughters of India. He "struck the keynote of enslaved women's emancipation throughout the world," and it touched a responsive chord in the hearts of *christian* women. Ignorance was the boasted possession of the Indian women and their secluded lives in zenanas which no man might enter, made it certain that the work of educating them must be done by their own sex. But how was this to be accomplished? The answer came in the creation of women's foreign missionary societies in their present organized form, through which women could devise their own methods, collect their own funds and carry out their plans according to their own ideas. The first of these societies was formed in 1861 and was undenominational. Since then various branches of the evangelical church have organized their own societies. In our denomination, there are six separate organizations distributed over the United States, each having its distinctive name and bearing a parental relation to the auxiliaries in the churches within its geographical boundaries. The one to which we pay tribute is the "Woman's Foreign Missionary Society of the Presbyterian Church," and has its headquarters in Philadelphia. This society had its birth October 4, 1870, and seems to have been the offspring of an inspiration—a thought born of God in the hearts of a few christian women in that city, who "felt that they could have no rest for their souls until an organized effort was begun by Presbyterian women for the salvation of their heathen sisters."

"The Kittanning Auxiliary of the Woman's Foreign Missionary Society of the Presbyterian Church" was organized on the 28th of November, 1873. At the request of our Pastor, Rev. T. D. Ewing, seventeen ladies met with him for that purpose. A constitution and by-laws were unanimously adopted and officers were elected. One week later another meeting was held; plans for work were formulated; committees were appointed, and since that day the

work of the society has been carried on without interruption. By referring to Article II of the Constitution we find "its special object shall be to aid the general society in sending to foreign fields and sustaining female missionaries, bible-readers and teachers, who shall labor among heathen women and children." The reports of the committees were so encouraging that the society felt justified in undertaking to "sustain a female missionary," and accordingly Mrs. Eckard, of China, was adopted by us. One year after, she was compelled on account of ill health to return to this country, so Mrs. W. F. Johnson, of India, became our "special object" and remained under our care for twelve years.

Then she, with her husband, returned home for an indefinite length of time. Shortly after their return, they visited us, and many of you will remember her as she stood on this platform, telling of her work and pleading for India. We were all strangely drawn to her by affectionate ties and hoped to have her with us again; but God called her to a higher service. She was thrown from a carriage when returning from church and received injuries from which death ensued a few days later.

After it was certainly known that Mrs. Johnson would not return to India, (Dr. Johnson having accepted the Presidency of Biddle University,) we thought best to adopt another missionary, and, of those offered to us, we chose Mrs. J. H. Judson, of Hangchow, China. She has been our representative there for four years and we have had an occasional letter from her. In the last one, written February 20th, she gives an interesting and encouraging report of her work, and makes this request: "Oh! please do pray for these precious souls that they may be led to the true God, and find rest to their souls. Please think of and pray for *me* often."

As I have already said, the work of this society has been carried on without interruption. Monthly meetings are held and although the membership has always numbered about one hundred and twenty, we have not yet been able to induce any but the "Board of Managers" to attend these meetings, and this is one of the most discouraging features of our work. The burden of responsibility rests upon a few. The members of the society do certainly repose great confidence in the officers and have always given them ample financial support, but I believe much more could be done for the cause of foreign missions in this church if there was a better under-

standing of the need of workers. There is nothing will move us to good works like having our sympathies enlisted in a good cause, and no place in which this can be done better than in a missionary meeting. We note with pain the absence from our meetings of the *young* women of our church. This is out of all proportion and is sufficient to "cause anxious thought." Not that I would detract anything from the excellence of the work done by the Pastor's Aid Society."

The necessary and logical result of woman's foreign missions is woman's home missions. Shall we send the bread of life to our sisters afar off and give stones to the perishing at home? No, indeed! And the young women of this church have, through their society, done "home" mission work in the fullest sense of that word. But did it never occur to you, dear friends, that the work of carrying on the Foreign Missionary Society will be yours some day? Are you fitting yourselves for it? Gladly would we welcome you to it. A few of you are contributing members and many of you are interested in the success of the society, but we want you all not only to contribute but to bring your talents and abilities right into the work.

Since the organization of this society till the present time (in round numbers) \$8,600 have been paid into the treasury. This money has been raised by means of membership fees, subscriptions, donations, collections, mite-boxes, and thank offerings, but in every instance, except in the matter of \$112, by voluntary free-will offerings. This society has never yet made a fair or festival, but a "band" of little girls once raised \$112 in that way, which was paid into our treasury. One-half of this sum was given to the general fund and so was not applied to the special work of this society. The financial condition has always been up to the standard. The annual salaries of Mrs. Eckard and Mrs. Johnson were \$450 and Mrs. Judson's \$400. \$8,340 have been paid to the treasurer of the society at Philadelphia. \$225 have been spent for incidentals.

Here I wish to mention the liberal contributions from the Sunday School. Previous to the formation of this society, the penny collections of the school were taken up for foreign missions, and at the time of organization it was agreed to pay them into the treasury of this society. For several years, we received *all* of their contributions, but of late they increased so much that the Sunday

School teachers in session resolved that we should be limited to \$100 per annum.

"Were I asked what we most need, I should reply, continuing instant in prayer." There is danger in an effort to keep our contributions up to the standard, of our forgetting that to give without praying is "to do the work of the Lord negligently." Soon after the organization of this society, a woman's prayer meeting was formed, which for several years was well sustained. It still lives—but at a "poor dying rate." Oh! for a faith which will grasp the promise to "two or three," for often that number only "are met together." The hour for this meeting is three o'clock, Saturday afternoons. Let every woman in our church, and especially every one who once was a part of this prayer meeting, ask herself if she is responsible for the present spiritual declension and then do her part to bring about a better condition of things. Does some one say "the meetings are not as interesting as they once were?" Admitting that this is true, (for a full meeting is an inspiration in itself,) who is to be blamed for the lack of interest? Certainly not one of those who are struggling to keep the woman's prayer meeting alive. What they want and need and pray for, is an outpouring of the Spirit of God that there may be "a shaking of the dry bones." "Turn us again, O! God of hosts and cause thy face to shine upon us and we shall be saved."

I have felt constrained to omit personal mention of all those who have been connected with this society. For me to tell and you to hear of their service of love and devotion would indeed be a pleasure, but this "sketch" has already grown to undue length. I wish I might speak of some who have been identified with its every interest from the beginning of its existence until now and whose enthusiasm has never waned. I could also tell of those who, although they have gone from us, are yet with us in sympathy and still have a more tender feeling for the "old home" society than they ever can have for any other. And what shall I say of those whose earthly work is done? "And I heard a voice from heaven saying unto me, Write, Blessed are dead which die in the Lord from henceforth! Yea, saith the Spirit, that they may rest from their labors and their works do follow them."

I have endeavored to give a "historical sketch" of the Woman's Foreign Missionary Society. Such a task might have seemed

hopeless in the undertaking, for my pen would falter were I to attempt to give upon paper the most important part of its history, since it concerns the things that are invisible and eternal. This shall not be known until "the books" are "opened." With grateful hearts that we have been permitted to have any part in this work, and believing that God has blessed our imperfect efforts to serve him, we turn to the future. What shall it be? Each one of us must answer for herself, but, dear sisters, if at this meeting one tiny seed-thought is wafted toward you, prepare the soil of your heart to receive it; pray for the dews of divine grace to water it and may it bring forth fruit in abundance to God's honor and glory.

HISTORICAL SKETCH OF HOME MISSIONARY SOCIETY

BY MRS. G. W. DOVERSPIKE

On October 4, 1882, at the request of our pastor, a number of ladies remained at the close of the prayer meeting for the purpose of organizing a Home Missionary Society. At this meeting the following officers were elected:

President—MRS. W. B. MEREDITH

Vice President—MRS. GUY MECHLING

Secretary—MISS JULIETTE ROBINSON

Treasurer—MRS. G. W. DOVERSPIKE

At a meeting a few days later, three additional Vice Presidents were elected: Mrs. Luker, Mrs. Schotte, and Miss Stonecipher, and the society constituted itself into a sewing society. The object was to assist in preparing boxes for home missionaries. As it was thought this would only be a temporary arrangement no constitution was adopted at that time.

The first work of the society was the preparation of a box of clothing for a home missionary laboring in Wisconsin. Voluntary contributions were asked for, and \$75 were paid into the treasury. A few weeks afterward a fair and festival were held at which \$123 were realized. The society, by this time, felt they were quite rich, and the good work began in earnest.

We met from week to week and prepared clothing for our

missionary and his family, and other household articles, so that when the box was ready for shipment on November 25, it was valued at \$125, and there was a handsome balance in the treasury. In addition to this, contributions of second-hand clothing were solicited and three barrels were packed and sent to the Freedmen. This was our first year's work, and it certainly was a success.

On the following year (1883), voluntary contributions were again asked for, and with the balance in the treasury from the previous year, the society prepared and sent to Challis Station, Washington Territory, a box equally as valuable as the first one. This was intended to supplement the meagre salary of a missionary in that distant part of the country.

In 1884, a small, struggling church in Caldwell, Ohio, was the recipient of our gifts and labors; besides this, aid was also rendered to poor persons and needy ministers in our own neighborhood.

San Pedro, California, was the destination of the box of clothing prepared in 1885.

In 1886, a valuable box was sent to Western Iowa.

In 1887, the money raised was divided; part of it was paid to the Woman's Executive Committee of Home Missions, and the remainder used in supplying suitable clothing for a pastor and his family, who had charge of a weak church in Maryland.

On the evening of October 29, 1888, society met and after consulting together, decided to adopt a constitution which had been prepared by a committee appointed for that purpose. The object and aim of the society now is to promote the interests of home missions by prayer, contributions and spread of general information. The business is conducted by a standing committee elected annually. This committee consists of a President, Vice President, Treasurer, and a board of eight managers. The meetings are held monthly and are opened and closed by devotional exercises. Since the adoption of the constitution, the preparation of a box of clothing is a secondary consideration, although one has been sent each year since, and it is expected that this feature of the work will still be carried on.

In 1888, the pastor of a church in the mountainous regions of North Carolina, was the recipient of our valuable donations.

In 1889, Western Iowa was again the destination of a box of clothing and articles for household use; and in addition to this

a large package of second-hand clothing for Freedmen's school, valued at \$60, was shipped to Eastern Virginia.

Thus, hastily, I have given you a brief review of our work since our organization, and all who have been engaged in it feel that their labor has not been in vain.

The kind words of appreciation and thanks that come back to us from the missionaries after receiving the boxes, doubly repay all for their work. "Truly it is more blessed to give than to receive."

The society has twice been called upon to part with one of its members. The first was our beloved friend, Mrs. Mayers, who was called away on March 10, 1887, and the second, our dear friend, Mrs. Bowser, whose death occurred in California in February of this present year.

In the death of these two friends and earnest workers the society met with a great loss. We often recall their usefulness in every department of work in connection with this society. From such dispensations, we should learn the lessons God would teach us and realize that as the force of workers grows smaller, those left must take up their work and strive to carry it on more successfully.

Just one word in conclusion. After eight years of successful work, may we not hope and strive to accomplish much greater results in the future, and may we not expect every lady in this congregation to lend a helping hand? Let us all consecrate ourselves anew to this mission of assisting others, and be willing to do our share in this grand work. Whatsoever our hands find to do, may we do it with our might.

ADDRESS

By MRS. J. H. McCAIN

Through the din of rolling centuries; these words come down to us tonight: "Go ye, therefore, and make disciples of all nations, baptising them in the name of the Father, and of the Son and of the Holy Ghost." Not alone to his chosen twelve was this command given, not alone to the few who knew and loved him when he was here among men, but to each of our number assembled here, comes this one last desire of our Great Leader, "Make disciples of all nations."

To us, as individuals, he has entrusted the word of his salvation; not to be held quietly and selfishly to ourselves, that we alone may receive profit and benefit, but to publish throughout the world; over land and sea, hill and valley, this simple story of the cross; tell how Jesus took our burdens and bore them for us in his own body on the tree.

It may need the words of wisdom, to talk of the philosophy of Confucius; or the language of the poet to point out the beauties of Buddha, but not so of this story we come to tell; that teaches of mercy and grace a story so sweet, so simple, that even a little child may repeat it so effectively that it may cause the great and learned to bow down before the name of Jesus.

Those of us who attended the recent Missionary meeting at Saltsburg, cannot but feel our own littleness, when we think of the inimitable Mrs. Bell, a woman whom God put into this world to see something, and one that this work of missions, has taught to tell what she sees, in a particularly interesting and fascinating manner; or our newly elected President, Mrs. Barr, who impresses you not only by personal appearance, but by her manner of speaking, as a woman of power and force, a total absence of affectation, a will to do, and a determination to succeed; and last, but not least, Mrs. Thompson, of great executive ability, a right understanding of the relation between what she could do and say, and of the rest of the delegates' doings and sayings; not only does she know how to preside, but she knows that she knows it. I do not mean that she thinks no one can do as well as she; on the other hand, she seems to see a latent power for good in almost every one, and was of the opinion that each delegate could accomplish wonders if she thought so, and is not this the real secret of those women who are so successful in this work? Not that God has given them unusual talents, but that they work whenever and wherever the opportunity is offered. Let us then do what our hands find to do, and do it with a will; for this work of spreading the Gospel is an individual matter. Let all be messengers, all herald the truth, if not directly, indirectly. God claims your interest in this cause, do not refuse it. Leave not the work to others, but each come to the front and bear your share of the burden, not only by the giving of money when one of the active members calls to collect it, but by coming out to the monthly meetings and render-

ing what service you can; if you can do nothing else, you will keep the "rust and dust from gathering on your own soul."

Ah! I hear some one say, "I cannot do that, I am burdened by the cares of little children." To such I would say, work where you are, there's no better field. Take the weak little hands, strengthen them that they may be ready to work; dedicate them to the service of the Gospel. Surely you would ask no employment more honorable, more worthy than to be the messenger of heavenly truth from God to man, impress upon their youthful minds, now "wax to receive and marble to retain," the full importance of Missions; or do older children claim your attention? Girls, perhaps, in all the brightness and freshness of early womanhood, infuse this spirit of Mission Work. See to it, mothers, that they bring their life and vivacity, and zeal and strength into the work of diffusing this gospel which can alone save from ignorance, sin and misery.

Within the last twenty years the women of our church have done much to spread the Gospel through foreign lands, causing the light to break in upon the chill and gloomy hearts of many who sit in darkness. And, like mercy, this giving has been twice blessed; blessing those that were the means of giving, as well as those who received.

By coming to our monthly meetings and working for this cause, we have seen the narrow-minded take a broader view of life; the indolent woman become a zealous worker. She who was wont to stand back and coldly criticise the work of the more active members, is among the most earnest and efficient workers. Truly the missionary societies have done wonders in stirring up the latent powers that have so long lain dormant in the women of our church.

In the words of a great missionary worker, 100,000 women monthly bring the best product of their brains; 36,000 women learning to preside, to keep Secretary's books, and Treasurer's accounts, and all learn to collect and spend judiciously several million dollars annually.

But it is not enough that we give our time, money and talent. Every letter that comes from foreign fields brings this message, "Pray for us." Yes, we must daily, yea, hourly, plead the promises of grace, that God will bless the workers in whatever land they be. Help them, that through their labors the eye of the benighted shall be opened, the prisoners of sin set free.

Remembering that the promises of God are gloriously large, for he has given us the blessed assurance, "This Gospel of knowledge shall be preached in all the world, for a witness of the nation, and the earth shall be full of the glory of the Lord, as the waters that cover the sea." Forget not the wonderful things he has done for us in the past, and have faith to hope for greater things in the future. May God this night create in our hearts greater devotion and zeal than we have ever had, may he so stir up the spirit of every christian that they may be led to take pity on heathen lands.

How affecting was the prayer of the good bishop. After some affairs of devotion were closed, he said, in the most solemn manner, "Oh! thou God of all grace, who hath called us to thy eternal glory by Jesus Christ, strengthen and settle us. Have mercy on all, that they may come to the knowledge of the truth and be saved. Other foundation can no man lay—" and he spake no more, for as the last words were uttered, death came and sealed his lips forever; but what a beautiful testimony he left, what gospel hope. So may it be with us, that we may tell this story of the cross in life, and that our last words shall help extend the Empire of the King of Righteousness, and of the Prince of Peace.

The day will come when all shall be gathered from the snowy mountains of Greenland, from the sultry plains of India, from the distant Islands of the South sea, from Africa's desert and arid land, from all nations, from all stations of society they will meet, one "blood-bought throng" and take up the song, "Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, for ever and ever."

May we, as a christian congregation, with all the enthusiasm of earnest prayer, as well as of poetry, unite tonight in this prayer,

*"Almighty God, thy grace proclaim,
In every land, of every name;
Let adverse powers before thee fall,
And crown our Jesus, Lord of all."*

Remarks by Rev. Dr. Ewing.

Social Gathering in the Lecture Room.

At the close of the exercise as outlined in the program, the members of the congregation repaired to the lecture room of the

church, where an hour was spent in delightful social intercourse. The ladies of the Home and Foreign Missionary Societies of the church had prepared refreshments, which contributed greatly to the pleasure and comforts of the evening.

We regret that the address of Miss McKay could not be had for publication; it would have made complete the missionary evening. The occasion was one of great interest and was successfully carried out. It was one of our pleasantest farewell services, and will long be remembered by all present.

SATURDAY, JUNE 14TH, 3 P. M.

LADIES' MISSIONARY PRAYER MEETING

DEDICATORY SERVICES

SUNDAY, JUNE 15TH

Sabbath School, 9 A. M.—Addresses by former members.

Rev. Dr. Irwin, Ebenezer, Pa.

Rev. Dr. Sloan, Leechburg, Pa.

Hon. James W. Over, Pittsburgh, Pa.

The three persons whose names appear on the program and former members of the Sabbath School, were invited to be present and deliver addresses at the exercises attending the opening of the new building. To the great regret of a large audience and many personal friends, they were all unavoidably absent. We print the letters of regret sent by Drs. Irwin and Sloan, and Judge Over; also one from J. Alexander Fulton, of Dover, Del., a former member of this Church and at one time superintendent of the Sabbath School.

DR. IRWIN'S LETTER

Barnards, Armstrong Co., Pa., June 12, 1890.

MY DEAR BROTHER—I had all my arrangements made for a visit to Armstrong County and anticipated much pleasure in meeting my former friends and acquaintances. Especially was this the case in regard to being present at your church dedication. My earliest recollections cluster around the Sabbath School of your

church. It was in the old church building I was dedicated to God in baptism and it was here I first heard the gospel preached and learned the way of salvation. With these hallowed associations it is no wonder I was anxious to be present at the dedication of the new church building, but to my great regret I must be absent. Just before leaving home to come to my mother's, I received a summons to serve as a juror in the United States Court, at Williamsport, Pa., on Monday, June 16th. After having made examination in regard to all the different routes, I find I must leave on Saturday in order to reach there in time on Monday. For this reason I leave mother's tomorrow for home.

I feel grateful for the position you assign me on the program and would have made every effort to be present, but for the reasons mentioned. My earnest prayer is that God will richly bless pastor and people. As the new church building far exceeds the old in architectural beauty, may the glory of the Lord also fill the house and its crowning excellence be that which made the old church so precious to the memory of those who worshipped there; that the truth of God's word was faithfully and earnestly preached from the pulpit and taught in the Sabbath School, and that Christ's presence was manifested in the weekly prayer meeting and that the rich blessings of the Master rested upon all His servants and handmaidens in every department of church work and that by the blessing of God upon the means of grace many found the way of life and were fitted for Heaven. May the future be as the past and much more abundant in all that blesses humanity and honors God.

Very truly and sincerely your brother,

D. J. IRWIN

DR. SLOAN'S LETTER

Leechburg, Pa., June 12, 1890.

REV. H. L. MAYERS,

Dear friend and brother,

On my return from Blairsville, where I have spent two delightful days in attendance on the services commemorative of the semi-centennial of Dr. Hill's pastorate and the closing exer-

cises of the Blairsville Seminary, I find awaiting me the charming program of services in connection with the dedication of your new house of worship to the holy use for which you have reared it. Your farewell to the dear old church is already past, an event that would be truly sad if it were not relieved by the prospect of occupying the fine new one so much more commodious and every way adapted to the wants of the present large and progressive congregation. When you enter those new walls, may you find the cloud of the glory of the Lord already there!

One item on your long and varied program specially arrests my attention and gives me concern. It is that which announces me to appear at one of the services as one who was a member of the Sabbath School in the long ago. While I am pleased with this token of kind remembrance, I am much grieved to be compelled to write that I will have to miss the pleasure of being there. If this announcement is a disappointment to any to whom it may come, be assured it is no small disappointment to me. On the day of your dedication I have an appointment of several weeks standing to fill in Fayette county, and as it is in payment of a debt I feel all the more compelled to be there. If it were possible to be in two places at one time I would be with you also. As it is I shall be with you all in thought and sympathy, and trust the occasion may be all in every respect that any one could reasonably desire it to be.

My connection with the Sabbath School of your church began in the spring of 1859 and continued for two years and a half, or till the fall of 1862. During those years my father was sheriff of the county and his family resided with him in Kittanning. I remember that the very first night I was in Kittanning as a citizen, I went to the Presbyterian Church and heard a lecture, replete with historic lore, by J. B. Finlay, LL. D., on "John Calvin and his times."

On entering the Sabbath School, I was for a short time a member of Dr. Finlay's bible class. I was then put in charge of a class of sweet young girls whose memories I cherish, numbers of whom are yet there as mothers in Israel, but whose names I had better not mention lest I make them blush or stir the ire of their husbands by speaking of them as "sweet." Blessings be on the heads of themselves, their husbands, and their children!

At the beginning of the time I have mentioned, James E. Brown was the honored and efficient Superintendent of the school, as for years before he had been. But insisting on being relieved, under a constitution calling for a new election of officers every three months, there succeeded him in turn, as nearly as I can now remember, Dr. Finlay, J. Alexander Fulton, Esq., and Thomas McConnell. I was myself called to succeed Mr. McConnell and continued to fill that responsible position till the time of my removal from Kittanning in October, 1862.

Although so many years have flown I cherish many pleasant memories of the school and of people whose acquaintance I formed while a resident of Kittanning. I have distinct recollection of a great demonstration made by the school, while under the enthusiastic superintendency of Dr. Finlay, on a certain 4th of July, I think in 1860. The turn-out was very large, and the procession headed by a banner having on one side the inscription, "Sabbath School of the First Presbyterian Church," and on the other the motto, "Feed My Lambs," proceeded to the top of the hill above the Court House where an elaborate program of exercises was carried out and refreshments served. During the time of my superintendency the first instrument for the exclusive use of the Sabbath School was procured. It was a small melodeon, procured at a cost, I think, of \$32. Previous to this the organ from the gallery of the church had been carried down with much labor and trouble. The little music box was regarded by the school, and especially by the young men who used to carry the organ back and forth, as a valuable acquisition. Another pleasing incident of that time that I remember was the presentation to the school of a small library of books by Mrs. Over, mother of the Judge whose name appears on your program in connection with my own. I trust he may be there to respond for himself and those of us who have to be absent.

That the occasion will be one of rare interest and enjoyment I feel assured. The dedication of a magnificent church edifice such as yours, one that seems likely to stand while centuries of coming time go by, is an event in the history of any church of uncommon interest and significance.

On this glad occasion, to you the pastor who have contributed so much to this consummation; to all my old-time friends and

associates who may remain to the present time, and to the entire congregation and Sabbath School as now constituted, I tender my affectionate regards and most hearty congratulations.

Very sincerely yours,

D. H. SLOAN.

JUDGE OVER'S LETTER

Pittsburgh, Pa., June 16, 1890.

HON. P. K. BOWMAN,

MY DEAR FRIEND:

As I hoped to see you personally and thank you for your kind invitation to be present at the dedication of your new church building I did not reply to your note. Owing to sickness in my family it was not possible for me to be with you. I looked forward with much pleasure to the occasion, as I wished very much to meet my Kittanning friends, and was greatly disappointed when I found it was necessary for me to stay at home.

Please explain to Mr. Doverspike and Rev. Mr. Mayers the reason of my absence.

With kind regards to your family and all my friends, I remain,

Yours truly,

J. W. OVER.

MR. FULTON'S LETTER

Dover, Del., June 13, 1890.

MY DEAR SIR:

A friend has thoughtfully sent me a programme of the Dedictory Services of the First Presbyterian Church of Kittanning, now in progress, and which are to be completed next Sabbath.

I regret that I cannot be present to witness these solemn and impressive services on this happy occasion. But though absent in the flesh I am present in spirit and rejoice heartily with you all in the crowning success of your well considered and well directed efforts in the erection of a new house of worship now to be dedi-

cated to Almighty God. May His presence and blessing attend every one who calls upon Him within its sacred courts.

With this simple expression of my joy and good will, I might close this note, but the recollections of other days impel me to add a few words more. The dates

1830,

1856,

1890,

mark the progress of the First Church from a weak and feeble congregation, weak in numbers and in means, then worshipping in their plain old building, and struggling to raise the meager salary promised to their faithful and devoted pastor, to an assembly strong in numbers and in means, and with an edifice beautiful in design, faultless in execution, and an honor to the town in which it stands, as to those whose liberality and zeal have placed it where it is.

It is most fitting that in the inner wall of this sacred building should be inserted, to keep in lasting remembrance, the name of Doctor Painter, who, for thirty-nine years, was the wise, the faithful, the devoted pastor of the First Church of Kittanning; and nothing on the programme is more grateful to my feelings than to see that his exemplary life and useful labors are remembered and are thus to be honored by those who so long enjoyed them. The First Church honors herself in honoring Dr. Painter, for a more upright man and worthy citizen, or a more prudent, conscientious and devoted pastor none of us ever knew. For seventeen years I was under his pastoral care and knew him well as neighbor, friend and guide, and during all that time I never knew him to make a mistake or commit a fault. Of only one other man within the circle of my acquaintance can I say this. Both their portraits hang side by side in our sitting room here, and I never look upon their benign and serene countenances without a feeling of profound respect for their memories, and an aspiration for a better life, inspired by their example. Dr. Painter's life was a living epistle, known and read of all men who came within the circle of his acquaintance and influence. Most worthily has he earned this mark of affectionate regard. Most appropriately has this tablet been placed in the walls of the new church. It is but the outward symbol of that hidden one of the heart, which he has always had, for

*"None knew him but to love him;
None named him but to praise."*

Other names and other well-remembered faces crowd upon me thick and fast. How dear, and how much I should like to speak to them all. But I cannot. They have ceased from their labors. They have gone to their reward. They will never in the flesh see this beautiful church. They now worship "in that house not made with hands, eternal in the heavens."

Well do I remember the days of 1855-6, when, with much toil and difficulty, General Orr and I, as members of the Building Committee, went from house to house, and office to office, soliciting funds in order to complete the work that had been ordered and done; the excuses we listened to; the rebuffs we met; the disappointments we experienced; all at last wiped out and almost forgotten in the triumph of final success. How Dr. Plumer, the gifted and revered, came from the Western Theological Seminary to assist in the dedication service; how venerable he was; with what impressiveness he read the first hymn, and in that simple act arrested and retained the closest attention of the large congregation. All that solemn and dramatic scene in the old church on Jefferson street is now before me in vivid colors. How many of those who witnessed and of those who participated, then, are here now? I know not. Many I know have passed on. Dr. Painter was there, serene and pleased, his noble countenance beaming with quiet pleasure and gratitude.

So I might go on, naming friend after friend, incident after incident, almost without limit; but time and space and patience forbid.

One name, however, I cannot omit. I would do violence to my feelings if I did. In recalling the names of the many faithful workers in the church and Sabbath School, that of Mrs. Harriet H. Calhoun will always appear in the front rank. She loved her Saviour; she loved his church; and she showed it not only by her contribution but by her personal works as well. One of the things she set her heart upon was what is now so happily achieved—this new and beautiful church. How she would rejoice if present; how you will miss her at the dedication. It stands just where she hoped to see it. How her heart would have swelled with gratitude, and her eyes beamed with pleasure had she been per-

mitted to witness its dedication. May not her spirit be permitted to witness these solemn services and to listen to these sacred songs of gladness within the temple she so longed to see built to the honor of her God, so beautiful for situation, and in its materials, proportions, finish, and appointments so creditable to the builders and the old town in which it stands.

That it may be accepted by Jehovah, and be sanctified by the presence of the Holy Spirit; and that in the upper sanctuary, it may be said of multitudes, "all these were born there," is the sincere prayer of an old friend and former

Fellow-worshipper,

J. ALEXANDER FULTON.

Church Services, 11 A. M.—Devotional Exercises.

SERMON BY REV. DR. MOFFAT

President of Washington and Jefferson College

GOD'S WILLINGNESS TO SAVE

I Timothy 2:3, 4. "For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come to the knowledge of the truth."

I am expected to preach a sermon appropriate to the occasion which brings us together today—the dedication of this beautiful building to the public worship of God. But I shall not speak about the building—although even of this material structure it might be said, that it "is good and acceptable in the sight of God our Saviour," even as it is in our own eyes—but I shall try to direct your thoughts to the kind of public worship that should find expression in it. Fine as this edifice is, in its symmetry of form and harmony of finish, much as it has cost you in labor, thought and gift, it is only a means to an end, a convenient place for carrying on a part of the great work committed to the followers of Christ. The means should never be valued above the end, the place where we publicly worship God should not be allowed to draw off our attention from the worship itself. Let us, therefore, consider together the spirit of true worship in God's house.

Upon the principle that Paul emphasizes in his letters those truths which at the time needed emphasis, we may infer that the early christians had fallen into a selfish habit in the public worship. Their prayers and praises had primary or exclusive regard to their own interests. They were, at least while engaged in acts of public worship, indifferent to the eternal and spiritual interests of the great world without. We may fancy them as reasoning among themselves after this fashion: "Why should we pray for the Gentiles, who care for none of these things? What use is there in praying for the Jews, who are the bitter enemies of the christian church? Will God hear our prayers in behalf of rulers, who are not only personally wicked, but who are using all the power of their official positions to crush out our infant church? Can God be pleased to hear from us prayer for those who are bitterly hostile to Him and his people?" Whether they reasoned in this way or not, they had a way of conducting their public worship, or a spirit in it, that led Paul to correct their wrong ways and false conceptions, and, in so doing, he puts prayer for all men in the very first place. "I exhort therefore, that, *first of all*" (first in importance or at the beginning of worship,) "supplications, prayers, intercessions, and giving of thanks be made for *all men*, for *kings*, and all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty." And then, so far is God from feeling as we are apt to feel about wicked men and prayer for them, the apostle declares positively that "this is good and acceptable in the sight of God our Saviour, who will have (that is, desires or wishes to have) all men to be saved and to come unto the knowledge of the truth."

In developing this principle let us observe—

1. What is to be the attitude of the true worshipper of God toward all his fellow-men. It is evident from the whole passage, of which the text forms a part, that true worship cannot be selfish. A company of christians getting together within the four walls of a building and praying God to bless them, make them holy, happy and prosperous, whatever becomes of "them who are without," is not a company of true worshippers. True worship must not only spring from and express love toward God but love toward man as well. God has joined these together and man may not put them

asunder. As one cannot truly love God if he loves not his fellow-man, exhibiting the former love, which is invisible, by the visible acts which prove the existence of the latter love, so must these two combine and find expression in true worship.

It is true, indeed, that a christian cannot love a wicked man as he can a fellow-christian. His love cannot in that case be based upon approval of either character or conduct. He may feel only repugnance towards the deeds of the wicked; yet he can exercise that kind of love which God exercises toward the members of a sinful race; and he can pray for the conversion of all men. The more wicked a man is the more apparent becomes his need of conversion. However clear our conviction may be that a man's deeds deserve punishment, and that his presence in the world is injurious, we may yet cherish the desire for his conversion and suppress the vengeful feelings naturally excited by his actions. This is certainly the spirit of the New Testament. How emphatically has Jesus Christ taught this truth. "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Here a man, in the very act of worshiping God, is checked, and commanded to postpone his worship until he stand right with a brother-man. God does not care to receive the worship of one who knowingly disregards the duty of love to his neighbor. Reconciliation with God, important as it is, must *wait* until there is reconciliation effected with man. In the same spirit did Jesus teach prayer for all sorts and conditions of men, and especially for the worst sorts. "But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you, that ye may be the children of your Father which is in heaven; for he makes his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." These directions of Jesus Christ are not for occasional use merely; they set forth the spirit which should characterize the christian always and everywhere, and if they be forgotten or ignored in public worship that worship is vitiated to that extent. It is only a company of philanthropists, men-lovers, that can render to God acceptable worship.

The reasoning by which the apostle sustains this position car-

ries us at once back to the essential truths of Christianity. "For there is one God." All men, considered as creatures, stand equally close to the one God who made them all. As Creator and Preserver God feels just as deep an interest in a Chinaman or savage African as in the cultivated American. His power and skill were as truly employed in making one as another. One mediator between God and man, himself man, Christ Jesus, who gave himself a ransom for all." As sinners then we are all alike; we all stand on the same level, and must all be saved in the same way, God, of course, knows as well as we do all those differences of act, motive and life which cause us to pronounce some men more wicked than others, but these differences amount to nothing when our salvation is to be effected. All alike need the ransom and the ransom is alike for all.

In the light of these great principles there can be no doubt about the proper spirit of true worshippers. When we come together for public worship our thoughts must be turned manward as well as Godward, and the endeavor must be made to look charitably upon all men so that we may love them, as well as bow humbly before God. Piety without morality is no more pleasing to God than morality without piety.

II. Let us observe in the second place *the attitude of God toward all men*. It is similar to that which God requires us to take. As we are to pray for all, so God desires that all men be saved. This passage does not stand alone in teaching this truth. Very similar language is used by the Apostle Peter. II Peter 3:9. "The Lord is not slack concerning his promises, as some men count slackness, but is long-suffering to you-ward, not wishing that *any* should perish, but that all should come to repentance." These passages do not teach us that God has determined to save all men whether they want to be saved or not. The "willing" in these passages simply expresses the desire or wish of God, just as we may sincerely desire an event which we have not determined shall take place, but the voluntary occurrence of which would give us positive pleasure, so God sincerely desires the conversion of every man. As a parent you desire the obedience of your child, but you desire a voluntary obedience. You will use physical force for awhile; but you set a limit to force, because you know that, carried too far, you may get the outward obedience of a slave, not the in-

ward obedience of the filial spirit. You may most earnestly desire the affection of another; but scorn to employ force or strategy to secure it. Now in such cases the fact that you limit your efforts does not raise any doubts as to the sincerity and earnestness of your desire; and in like manner the fact that God limits his efforts to save is not inconsistent with his desire that everyone should be saved. He desires, but the salvation must be voluntary on the part of the saved. God's willing is not forcing.

You are so familiar with this truth, that possibly you may not have observed how peculiar it is to the christian religion. Underlying all heathen ideas and practices is a conviction the opposite of this. God is esteemed unwilling to save, and hence must be placated or rendered propitious by sacrifices, pilgrimages, self-inflicted tortures, or gifts. Into no pagan mind can ever enter a glimmer of the truth of God's willingness to save. And within christian lands the same belief is often exhibited. Even in public prayers you will sometimes hear an importunity that startles you, and makes you feel like interrupting the speaker with the question, Do you think God is so unwilling to grant your requests that you must labor with him? There is an importunity in prayer which Christ himself has commended, which springs out of the evident earnestness of the desire; but there is another kind of importunity, born, not of desire, but of unconscious doubt of God's willingness to save. So some seem to seek their own salvation for a long time and in vain, because of their doubt of God's willingness to save them, and their hesitation is not removed until, by appeal to the scriptures, their doubt of God is removed. There is, too, a defective view of the atonement implying this same doubt—a view not so much held by christians as attributed to them by sceptics—as when the death of Jesus Christ is represented as necessary to remove enmity from the heart of God and to induce him to love instead, as if God's willingness to save had somehow been purchased by the blood of Christ. I need scarcely say that this is an utter perversion of the doctrine of the atonement. God's love was not the result but the cause of Christ's mission into our world. "God so loved the world"—God was so willing to save the world—"that he gave his only begotten son that whosoever believeth on him should not perish, but have eternal life. For God sent not his Son into the world to judge the world; but *that the world*

should be saved through him." The doctrine of the atonement, rightly apprehended, presupposes God's willingness to save and gives expression and effect to that willingness.

III. Let me ask you now to consider a third topic, viz: the *Character of God*, thus exhibited, and particularly that God's character is the *ultimate basis of our faith and hope*.

We value the word of God and make it the foundation of our faith; but is there not danger that in our close adherence to the words, in our constant appeal to "Thus *saieth* the Lord," we may overlook or underestimate the character of Him who utters the word. Every earnest christian may well be profoundly thankful for such a word as "Whosoever will let him take of the water of life freely;" but, after all, back of that word stands the character of God as conceived by us; and it is this conception of God's character that determines the degree of our faith. With perfect knowledge of God's character we might dispense with God's words as grounds of faith, and would need them only to convey to us the knowledge of God's will. And, on the other hand, ignorant of God's character, his words would fail to awaken confidence in us.

We are not strangers to this principle, for it finds daily application in our relations to our fellow-men. When we say a man's "word is as good as his bond," we mean to express such confidence in the man's character that we care not for promises which can be enforced at law. Let me be satisfied of the entire honesty of a man, and I shall not care to have either a written or verbal promise from him to deal honestly always with me. Here my conception of the man's character is a sufficient basis for my faith in him. On the contrary, wanting confidence in his character, no words of his can excite confidence.

I do not mean by this to disparage in the slightest degree God's written or spoken word, but only to call your attention to the superior importance of his character. Both God's words and actions have in view the revealing to us of his character, and to know the words is made subordinate to our knowing God. To rest upon the words is to stop short of our goal. Saving faith is not believing God, but believing in God; the faith must terminate on the person, and then we believe his words because we have confidence in him.

If now you ask after the leading trait in the character of God

as set forth in his word, it is his *willingness to save men from sin*. It can scarcely be exaggerated. From Genesis to Revelation it is expressed in variety of form. If it is his righteousness that is emphasized, this impels him to save, for in proportion to God's love of right and abhorrence of sin, must be his desire to save his creatures from the one and cultivate in them the other. If it is his mercy that is exalted, how has it been manifested otherwise than in providing escape from sin for the unworthy? When you read the fifth chapter of Paul's Epistles to the Romans you may be puzzled to interpret its separate clauses, but you never fail to catch the underlying idea that salvation is more congenial to the character of God than the punishment of the transgressor; that mercy is his delight and judgment his strange work. The easiness of the terms demanded of all who would be saved proclaims the same truth; for however varied the statement of the conditions they are all included in the one requirement of faith in Jesus Christ, and this is essentially an expression of God's willingness to save all who are willing to be saved by him and in his own way. I know this is often expressed differently, and that we are told that God is willing to save the elect and not willing to save the non-elect. This is true, but what we insist upon is that practically this is only a different way of expressing the same truth. The elect are those who are willing to be saved in God's way, and the non-elect are those who are not willing to be saved in God's way. The line that divides the adult world into the two classes of elect and non-elect, corresponds exactly with the line that separates the same world into the willing and the not willing. No man is ever found on the elect side who is not also found on the side of the willing to be saved, and no man is ever found on the non-elect side who is not found to be unwilling to be saved. In the one case the dividing line is described from God's point of view and in the other case from our point of view. No man was ever saved against his will; and every lost man was consciously unwilling to be saved in God's way. Let these two modes of expression stand side by side in your mind without allowing either one to modify the other; and do not attempt to show how God's carrying out his purposes does not limit the freedom of which we are conscious. Your difficulty does not arise from conflict between these two facts, but from your inability to take God's point of view. You are but a creature, and must not hope to enter into the experiences of the Creator.

It is of more importance that we note the difference between the willing and the unwilling. Men are not unwilling to be saved from the penalty and other consequences of sin; but they are unwilling to be saved from sin. The too common experience of men is that they prefer to be permitted to commit such sins as they have a mind to, and they are restless because of the absence of temptation, or the opportunity to sin.

If, then, men fail to be saved it is not due to the absence of desire on God's part, but of unwillingness on their part; and only proves that God having endowed man with a power of choice will not rob him of it, even to save him. He would have men obey him, but their obedience must be a willing obedience.

I cannot forbear in closing to show the application of this great truth to the salvation of infants dying in infancy. This is a subject of world-wide interest. Difficult as the problem has proved to be its discussion cannot be confined within the walls of theological schools. As a question, it is liable to arise within the walls of every home. No thoughtful parent buries a child without asking after his reasons for hope respecting his child's eternal life. The difficulty in answering the soul's question arises from the absence from the Bible of plain and positive declarations. All denominations are alike here and one can find no more in his Bible than another. Nowhere in it can we find such a statement as our church now seems willing to insert in its Confession of Faith, "all infants dying in infancy are saved." There are inferences from passages which treat of other matters which many consider a sufficient basis for their belief, but many others again deem these inferences unsatisfactory and are unwilling to go beyond the expression of a hope. And yet the belief in infant salvation has grown until men no longer venture to question it in public. How are we to account for this growth of belief? What after all is the basis of our belief? Is it not simple confidence in the character of God? As we have studied the Word of God and interpreted his providence, our conception of his character has become clearer and fuller, and confidence has grown naturally. As we apprehend more clearly God's exceeding willingness to save, and find that willingness limited only by the unwillingness of the adult, we find ourselves left without any conceivable reason why God should not save the dying infant. With this confidence as a basis we may more readily read

infant salvation into such words of Jesus as, "Suffer the little children and forbid them not to come unto me, for of such is the kingdom of heaven," and "It is not the will of your Father in heaven that one of these little ones should perish."

I know that to some character as conceived by us will seem an indefinite kind of a basis for doctrine. A legal habit of mind may demand the words of the statute and refuse such vague authority as the character of a person, always difficult to read and express; but the legal habit of mind is for courts of justice where quarrels are to be settled, and the very lawyers who in the courts insist most strenuously upon the written contract, in their own homes value character above all words. The most precious confidences of our personal life rest on character, in the presence of which words are unheeded. Moreover, if we once grasp clearly and strongly the idea, that, after all, whatever may be the proximate basis of our religious faith and hope, the ultimate basis must always be the character of God as intelligently and accurately gathered from his word, we shall be less disposed to disparage this ultimate basis as vague.

Has not God himself taught us in his word to reason in this way and appeal for our beliefs to his known character? When Jonah complained because God cared rather to save the people of Ninevah than to protect his prophet's reputation as a foreteller of the future, God replied, "Should not I have pity on Nineveh, that great city wherein are more than six-score thousand persons that cannot discern between their right hand and their left, and also much cattle?" The force of this question is in its appeal to Jonah's sober second thought, and his knowledge of his own character. "Are you Jonah so destitute of pity that you could destroy a city full of children, if any chance should occur to save them? And can you think that I am wholly insensible to the claims of unthinking, inexperienced childhood?" But why appeal to any single instance? There is scarcely an appeal of God to man recorded in the Bible that is not either a call on man for confidence in the known character of God, or positive instruction in regard to that character. It is surely no longer to the credit of christian men that they hesitate to assert the salvation of all dying infants because they can find no express declaration to that effect—as if the revealed character of God counted for nothing.

Now, possibly, it may seem to you that I have wandered off

from the topic announced at the beginning and have forgotten the occasion which brings us together today. But I have tried to emphasize that great trait in God's character, his willingness to save, his willingness to save all men, so that when you come together in this house Sabbath after Sabbath for public worship, it may be in that spirit which God himself exhibits and which he commends us also to exhibit. Let all the exercises of this house have primary regard to the salvation of all men, so that as God's professed people you may ever be in harmony with him. God not only desired that all men be saved, but that they "be brought to the knowledge of the truth," and this is the part of the work which he commits to us. God's church must be both philanthropic and missionary. In these days this spirit of worship is not always found in buildings called churches, and where this spirit is wanting you have not a church but a religious club house with a spire. Make your church a centre whence good influences may flow forth, all around you, and even to the ends of the earth, and this will be "good and acceptable in the sight of God our Saviour."

CONSECRATION OF THE HOUSE BY THE PEOPLE

The Session of the church and the members of the Board of Trustees, having gathered around the pulpit, the pastor said, We are now come to dedicate this house to Almighty God, Father, Son and Holy Ghost. If it is your pleasure that this be done, let the officers and members of this church and congregation now answer—

Have you been moved to the erection of this house by a sincere desire to continue among you the regular and solemn worship of the Most High God, for the spiritual benefit of yourselves, and your families, and of this community?

Answer.—We have.

Is it your desire and solemn purpose that this building shall be a house of worship, separated from secular uses, and devoted sacredly to the ordinances of religion, according to the customs and order of the Presbyterian Church in these United States?

Answer.—It is.

Do you now with one heart give up this house to God, the Father, the Son, and the Holy Ghost, to be henceforth a house of prayer, a temple to His praise, and do you promise to provide for and to maintain here religious worship, seeing to it that not any-

thing shall be wanting that may be needful for the decency and propriety and convenience thereof according to the customs and order of the Presbyterian Church?

Answer.—We do.

Blessed be the Lord God who hath put it into your hearts to build this house unto His name! The Lord accept the labor of your hands, which you have offered unto him this day, and make good to you and your children after you, the Word which He hath spoken: "In all places where I record my name, I will come unto thee and I will bless thee." Here in His own temple may God be glorified, a pure gospel preached, sinners saved, and saints prepared for glory; till generation after generation has passed away.

May the Holy Spirit fill this place with salvation and glory, and from it send forth sanctifying influences far and wide, even until the kingdom of our blessed Lord has fully come.

"Arise, O Lord, into Thy rest, Thou and the ark of Thy strength. Let Thy ministering servants be clothed with righteousness, and let Thy saints shout with joy. Say, O Lord, "This is my rest forever; here will I dwell for I have desired it." Amen and Amen.

Prayer of Dedication by the Pastor.

BENEDICTION

Rev. Michael Schweigart, of the Lutheran Church.

MEMORIAL SERVICE

THREE P. M.

**Unveiling of Memorial Tablet to the Rev. Dr. Painter, Pastor
of this Church 1834-1873, by his Grand-daughter**

We have been asked a number of times, what purpose have you in view in this Memorial Service? The speaker who is to deliver the address upon this occasion will answer the question at length, but a word of explanation will not be out of place by your pastor.

While this church building is the result of an earnest purpose on the part of the present generation, yet we feel, as we dedicate it today, that to many who are in their graves a large share of its credit and success is due. On their prayers and faithfulness and love we have built. Long years ago, they helped to lay the foun-

ditions here of what has grown to be a strong and vigorous church; and surely those who work beneath the ground and lay foundation walls are as much entitled to recognition as the man who cuts the statute which adorns the top-most part of the structure.

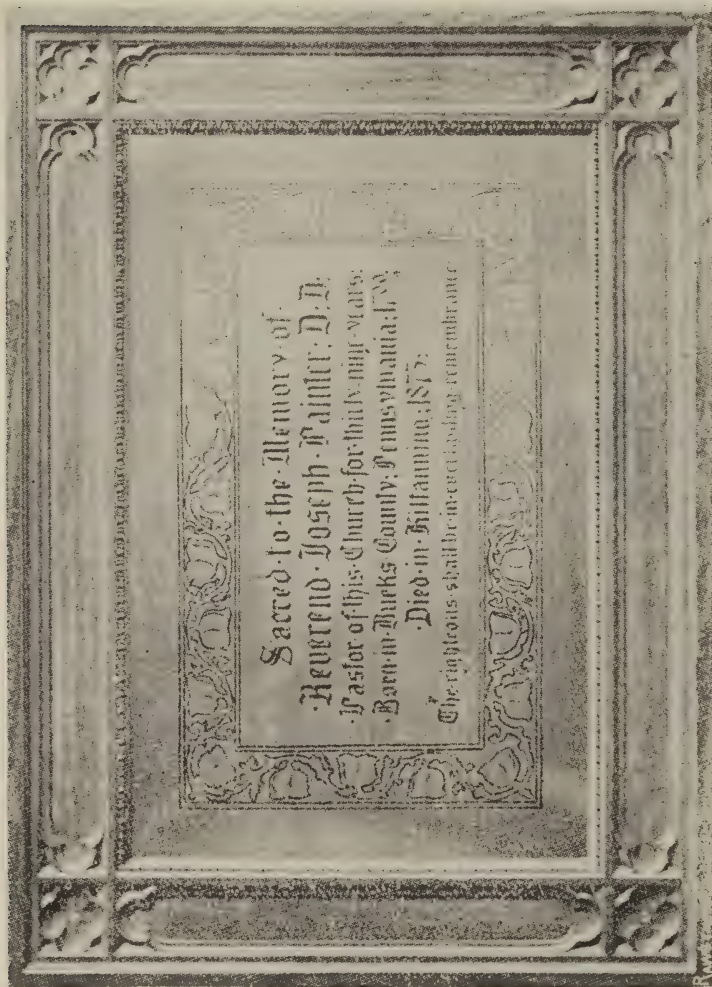
The interest of this service centres chiefly in the name and work of one man. It seemed fitting that some memorial should be placed in this building to the church's first pastor, the Rev. Joseph Painter, D. D. Who so well could pronounce the words of eulogy appropriate, as the man who was both his successor and pastor of this church for so many years.

There are scores of names which deserve mention and recognition for their work and labor of love here through many years; but they must be unwritten and unmentioned in this brief hour of meeting. Another occasion will come when the long roll will be called and the names that are marked with a star on the church register will be read.

Our purpose, then, is expressed in the simple word, memorial. Our lives are indissolubly linked with those who were once strong pillars in this house of the Lord. We want to remember them today, and in this hour set apart for it, we would give expression to our appreciation of their lives and services in connection with this church.

Westminster Abbey has been made illustrious on account of the memorials erected to the noble lives of many distinguished men and women. Our house of worship has neither the pomp, nor glory, nor splendor which belongs to such resting places of the dead; but these are not richer than ours in the affectionate remembrances which enter into the whole history of this church and people. It matters not whether there is any mark on this building by which others can trace their lives and labors, or whether their names are here or not, we know they are in God's book of remembrance never to be blotted out. Today we acknowledge our debt of gratitude to the dead. Here in this memorial meeting we place on record our appreciation of the service they rendered to the church and to the cause of Christ in this community; we acknowledge that the benefits and blessings which we enjoy are in a great measure due to their self-sacrificing labors.

The Memorial Tablet was now unveiled by Miss Mary Irvin Brown, grand-daughter of Rev. Dr. Painter.



MEMORIAL TABLET TO DR. PAINTER

MEMORIAL ADDRESS

BY THE REV. T. D. EWING

“And by it he being dead, yet speaketh.”—Heb. 11, 4.

This eleventh chapter of Hebrews may very appropriately be called a model memorial sermon. The theme is faith—the preacher, the apostle Paul. He is writing to the christians who are in special danger of apostatizing to Judaism. He would encourage and confirm them in the truth as it is in Jesus Christ. In order to do this he draws his illustration from Jewish history. He first gives an inspired definition of faith. He presents clearly the nature, power and inestimable value of faith. For illustration he calls before them a long line of faithful heroes and heroines of the Old Testament Scriptures. He holds up before them what faith has accomplished in the past; by it they understand that “the worlds were created by the word of God.”

It led Abel with his more excellent sacrifice to the altar of his God, and secured His favor. It strengthened Enoch to walk with God here on earth, and when the time of his departure came he simply went up and in, to walk with Him in glory.

It led Noah, being warned that a flood was to be poured out upon a wicked world, to build an ark to the saving of himself and his house “by the which he condemned the world and became heir of the righteousness which is by faith.”

It enabled Abraham to go forth cheerfully from home and friends and country, not knowing whither he went, to seek a city “which hath foundations whose builder and maker is God;” and at the word of his God to lay upon the altar his only son Isaac.

This faith was the pole star in the life of Isaac and Jacob and Joseph; it caused Moses to turn his back upon the treasures of Egypt and cast in his lot with Israel.

This faith placed high in the roll of inspired history, Sarah and Rahab, Gideon and Barak, Sampson and Jephthah, David, Samuel and the prophets—worthies of whom the world was not worthy. These all being dead yet speak eloquently of the power and value of faith.

So the apostle recalls the faithful ones. He points to this one,

and that one, who had feared God and who had lived and labored and at last gone to the reward—to the intent that their lives may give strength and cheer to every weary pilgrim. He even represents them as a great cloud of witnesses compassing the life of the christian; therefore be patient, be faithful until the race is run.

The purpose of this memorial service is to pay a suitable tribute of respect to the memory of some of those christian men and women who have lived and labored with us in the past, but who have gone home to their rest. It is a commendable service, in view of the work which many of them have done in the interest of this congregation, and the longing which possessed many of them to see a new church erected here to the worship of God.

We seem to stand in the presence of a great cloud of witnesses—those who, but a few years ago, were laborers in this part of the Master's vineyard.

We are not to hold before you perfect examples of the christian life. These loved ones had their faults as well as their virtues. Paul, with his inspired pen, did not present those ancient worthies as perfect examples of a godly life. He seems to draw the "cloak of charity" over their many faults and conceal them from our view; whilst he holds up before us their faith in God which was the substance of things hoped for and the evidence of things unseen.

We do well to follow the example of the apostle in this. Alas, that the couplet of the poet is oft so true,

*"The evil that men do lives after them;
The good is oft interred with their bones."*

Have we not a warrant in the religion of Jesus of Nazareth for, as far as possible in keeping with truth, casting the "cloak of charity" over the faults of others and lifting the good into everlasting remembrance?

This memorial service must largely circle around and centre in one character—your first pastor—Dr. Painter; an entire pastorate of thirty years—from 1834 to 1864. If we add to this the nine years that he was co-pastor, or pastor-emeritus, we have a pastorate of thirty-nine years, which fact in itself speaks volumes for the prudence, wisdom and efficiency of the man as a christian, a preacher, and a pastor.

Our thoughts turn back today to dwell for a brief moment upon the life and death of this ambassador of Christ, who spent the vigor and strength of his manhood in laboring in this portion of his Master's vineyard; and who, during the evening of his life, in counsel and prayer, as an aged father, was with us until the "silver cord was loosed, and the golden bowl was broken, and the pitcher was broken at the fountain, and the wheel at the cistern;" until the old homestead, through infirmity and disease, crumbled down, and the spirit went up to the house not made with hands, eternal in the heavens.

His name on earth was not associated "with great hero-deeds, or brilliant martial exploits." He had a better, a far higher vocation. For almost fifty years he had stood a leader amongst the hosts of God's elect. He had stood, for long years, as a public servant, to plead with God for man, and with man for God. He had lived, not for self, but for God and his fellow-man. He had spent his life in teaching and counselling, in entreating men to be reconciled to God.

It was his character and his worth, not his worldly position, which gathered that sorrowing crowd on the day of his burial, and which occasioned every place of business in the town to close its doors, in token of respect for the deceased, as the funeral procession passed from the church to the cemetery.

But Dr. Painter's labors were not limited to the Kittanning church. Concord, Rural Valley, and Crooked Creek churches were for a time within his field, making Kittanning the centre. His territory would have a radius of from fifteen to twenty miles. Eleven Presbyterian churches have since been organized within that territory. How much is due to the labors of Dr. Painter for the strength of Presbyterianism in this Presbytery today, we may not attempt to estimate. The influence of such a man cannot be approximated by an estimate of the extent of territory over which he labored; as well attempt to measure the wave as you stand upon the vessel in mid-ocean. It will roll away far—very far—beyond your vision.

Dr. Painter also possessed the qualities of head and heart which made him a center of attraction in social life, and yet we must not overlook the fact that his social susceptibilities (when we

remember the extreme deafness with which he was afflicted during so great a part of his life,) instead of being a well-spring of enjoyment, as they would otherwise have been, have rendered these dispositions a greater source of vexation and desolation than could have been felt by an unsocial man.

Dr. Painter was eminently a man of prayer; much of his time was spent in private, in communion with his God. His private life beautifully illustrated the excellencies of the religion of Jesus Christ.

But in these courts today, he stands before us as a preacher of the word of God—learned, instructive, impressive. His sermons were prepared with great care and delivered with great earnestness. They were distinguished for clearness of thought, terseness of diction, and aptness and frequency of Scripture references. They always abounded in clear views of gospel truth, most generally doctrinal, but always direct and practical in their application.

In his devotional exercises in the pulpit, there were always great solemnity and fervor, and often his spirit of devotion rose to such a degree as to awaken an almost universal response through the entire audience.

On special occasions, the Dr. was often exceedingly happy in expression. We all remember, with great pleasure, the part taken by him on communion occasions during the closing years of his life. His very patriarchial appearance thrilled us with emotion; and, as with trembling accents, he led us to the mercy seat in the consecration, or closing prayer, and poured forth his soul to God in behalf of Zion, and for this branch of it to which he so long ministered, and especially for those who had never yet made profession of love to Christ, how deeply we all felt that that was the earnest, effectual, fervent prayer of a righteous man!

In his address on those occasions, how almost universally he dwelt upon the communion of saints, communion with Christ, and with all believers; and then his thoughts would rise, and his whole soul would pour forth in a description of, and longing for, that heavenly communion that he evidently so soon expected to enter upon.

On these occasions he was wont to review briefly the christian life, and then, like the apostle Paul, turn his eye to the crown that was awaiting him at the hour of his departure. And more than

once did he intimate to us that these seasons on earth, to him, would soon all be past, but he looked forward and upward with no uncertain faith, feeling assured that, if the earthly house of this tabernacle were dissolved, he had a building of God, a house not made with hands, eternal in the heavens.

When speaking of the church, at one time, in my presence, with deep emotion and great earnestness he exclaimed, in the language of the Psalmist:

"Pray for the peace of Jerusalem! They shall prosper that love thee! Peace be within thy walls; and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee, because of the house of the Lord our God, I will seek thy good."

During the evening of Dr. Painter's life—the last ten or twelve years—his infirmity, deafness, gradually increased until it almost literally severed him from the enjoyment of social life; and yet, that was a beautiful twilight—he sank to rest like the King of Day, which, from behind the evening shadows, pours forth his pure, bright light, illuminating and making even more beautiful the horizon. We oft stand entranced with the grandeur of the scene. Then we feel, that whilst that sun was setting for us, it was rising on other worlds to shine with undimmed splendor.

It is a special pleasure to me, in this presence today, to recall the warm-hearted reception which I received from him as his co-pastor; his uniform kindness to me, personally and officially, makes this public recognition of it a special privilege, as well as a sacred obligation.

As it was in this church and vicinity that Dr. Painter did his life work, it is fitting that this tablet should be erected to his memory, and stand in the ages to come a silent but eloquent witness of his eminent services in the church of Christ.

"HE BEING DEAD YET SPEAKETH"

*"Yet speaketh!" For the echo lingers yet
Where fifty years ago his voice was heard,
And old men weep, who never can forget
Their early gladness through his faithful word;
O'er all the waves and storms of life between,
That voice floats on for them still powerful and serene.*

*"Deep teachings from the Word he held so dear,
Things new and old in that great treasure found;
A valiant cry, a witness strong and clear,
A trumpet with no pale, uncertain sound;
These shall not die, but live; his rich bequest
To that beloved church whose servant is at rest."*

Yet we would not overlook the fact that Dr. Painter did not accomplish this work lone-handed. His help-meet, Mrs. Painter, had a large share in that work. How much of toil and sacrifice fell to her lot, we may not know; but we do know that his active pastorate here, as well as his declining years, were shared and blessed with the tender care and undying affection of a most devoted wife.

There was also a noble band of helpers; workers, who from the first stood with and around him as Aarons and Hurs; it was with their co-operation that these foundations were laid so wisely and well. It is deeply interesting today to read the "call" given to Dr. Painter by his congregation in November, 1833, and the names signed thereto; it reads as follows:

REV. JOSEPH PAINTER,

Dear Sir:—In accordance with the unanimous wish of the members of the Presbyterian church here, and of some of the prominent citizens of Rural Valley, we invite and solicit you to take charge of these two congregations, as stated pastor. And the undersigned hereby pledge themselves for the payment to you of the sum of \$500, annually, for your services while you continue pastor of said congregations. We are, rev'd and dear sir,

Your humble servants,

DAVID JOHNSTON, *Sole Elder.*

A. COLWELL,

SAM'L MCKEE

JOHN GALBRAITH,

J. E. BROWN,

JOHN R. JOHNSTON,

CHAMBERS ORR,

Trustees of the First Presbyterian Church of Kittanning.

These—one and all—answer from “over the river,” and yet to this congregation their names are perfectly familiar—they are household names with many of you.

It is a remarkable fact that the majority of these trustees remained with this church throughout the active pastorate of Dr. Painter. David Johnston—the elder—died in March, 1839; the record is: “This church has suffered a great loss in the death of David Johnston.”

Just two years after the organization of this church, a young man, who had recently come to Kittanning, cast in his lot with this little band of christians—it was Josiah Copley. Early in life, as well as in his later years, he loved the church, and all through the early history of this one he was active and influential. He carried out into wider fields the same devotion and piety he had exhibited here. In a ripe old age, with a mind enriched by learning and a life beautified by holiness, he passed to his heavenly home.

John Hood was elected to the eldership, June 14, 1839, and served in this office until his death, May 23, 1862. He was a good man and a faithful officer. His life was consistent and his influence was felt all through the community.

It would be pleasant and profitable had I the facts, time and ability to refer at length to each one of these individually, but that cannot be indulged in, in a service such as this. The very mention of their names calls to the minds of many of you a history more or less checkered—a history crowded with recollections of struggles and anxieties and labors for this church—a history which is intertwined with your home-life as families, your business life as a town and community, as well as your church life—a history, part of which, doubtless, has its shades and dark spots, regretted by none more than by the persons themselves; but, thank God, a history very much of which speaks to us today of honest purpose and faithful labors and splendid victories for the church they so dearly loved. These all being dead, yet speak.

In April, 1864, I entered with you upon a pastorate of 16½ years. My work was largely building upon a foundation laid by others. It would be a delightful service to me, to call around me—in imagination—today those associated in those years of work and worship, to recall the way in which the Master then led us, and

the rich blessings He showered upon us; to give and receive the greetings and congratulations of those so long and closely joined in the Master's work. But should I today call the roll of those workers, 123 of them would answer from beyond the river.

But the limit of this service must be my plea for not entering upon such a history.

I turn to the call extended to me in April, 1864, and find, that the chairman of that meeting was Gen. Robert Orr; the moderator of the call, Prof. S. J. Wilson, D. D., then of the Western Theological Seminary; the president of the Board of Trustees, James E. Brown; trustees signing that "call"—A. L. Robinson and W. W. Hastings. All these have ceased their labors on earth. T. C. McCulloch, M. D., of Oil City, J. Alex. Fulton, Dover, Del., John A. Colwell are the other trustees signing that call;—the latter,—J. A. Colwell—the only one remaining with this church. The Session at that time consisted of J. S. Quigley, John Robinson, J. B. Finlay, P. K. Bowman and Marcus Hulings. There were added to the Session during my pastorate, James Patrick, J. E. Brown, J. G. Parr, W. H. Jack, G. W. Doverspike, R. S. Slaymaker and James Martin. Of these, John Robinson, James Patrick, James E. Brown and Col. J. G. Parr have gone to their reward. It seems to me proper that a brief reference be made today to these officers of this church, whose places here on earth know them no more.

John Robinson—a good man, earnest, devoted, consecrated to his Master's service; and yet so reserved and diffident that the duties of his official position were oft a great cross to him, yet with great fidelity he so performed them as to secure the confidence of the whole congregation; even the most worldly recognized in him a good man.

James Patrick—a man who greatly loved the church of Christ; he was ever ready to spend and be spent in the service of his Master, faithful in his official duties, kind and generous to all, specially watchful for the spiritual interests of all within his official district, and cheerfully attempting every duty assigned him. His life was a witness for the truth, his walk and conversation such as to commend the religion of Jesus Christ.

Col. J. G. Parr was very valuable as an officer in the church. His military training seemed to furnish him the better for a soldier

and an officer in the army of the Great Captain of the Lord's hosts, energetic and aggressive yet prudent and wise in action and withal a piety which placed everything in the Savior's hand, as a soldier of his country he had offered himself upon her altar; but as a soldier of Christ, he had first made the offering entire to Him, so that in times of imminent danger during our civil war—when called upon to go into battle when death seemed to be almost certain, he once said to me "that he had been able to commit himself to the care of his Savior, and amidst the noise and fury of those death-dealing missiles the Savior's presence was so manifest to him that they were the happiest moments of his life.

We all remember him in the meetings for prayer; with what fervency he led us to the mercy-seat and plead as a dying man for God's favor to dying men. In the evening of his life he passed under a cloud which saddened, indescribably, all our hearts—the result of a wound received in the army, gradually affecting the brain and unbalancing the mind; after a short season of darkness and suffering he laid down the cross to accept the crown. Over that life we may write today "well done, good and faithful soldier of the cross."

I stop here but a moment to pay a tribute of affection to his partner in life—Mrs. Parr—so cheerful and bright, so consecrated in heart and life, even the heavy burden of the evening of her journey was borne with such cheerful resignation as to place her among the heroines of faith, and I know there are many in this congregation who gladly join me in paying this tribute to her memory.

James E. Brown was distinguished for punctuality and fidelity in the duties pertaining to his official position; one characteristic of his life specially impressed me; it was his regularity in attendance upon church services—at the morning and evening Sabbath services, the Sabbath School, the prayer meeting, the session meetings, you could always count on his being present if at home and able to come. His appreciation of sermons was truly remarkable; he could always find something good in every sermon; his daughter—Mrs. Finlay, once said to me concerning him, humorously, but it expressed a beautiful truth—"Father never heard a poor sermon." He was one of those intelligent christians who came to church not to criticise—but to worship.

He was Superintendent of the Sabbath School for nearly 40 years; he was so familiar with Scripture,—so well grounded in the faith—so apt, in communicating his knowledge to others that he made a most efficient Superintendent. His time and money were given cheerfully in the building up of this school; and yet he was conservative to a fault, as some of us often felt, and I believe, if he were living today he would not enter very enthusiastically into the erection of such a house of worship as this.

His habits of economy in his business and home-life had such a fast hold upon him that he oft carried them into his church work; his prominence in the church and community gave him very great influence.

We all remember *one fact* very distinctly—that at one time when we wanted to build a new church, we could not get our hands into his pockets to the depth we desired, we all knew just what he ought to give—we always know what the other man ought to do—but to secure it was a problem we never could solve, and yet as we came to know more and more of his gifts to the cause of Christ of his kind and sympathetic ministrations to the poor and suffering, we learned to appreciate more highly the man and his long, faithful service for this church. His deep interest in the Sabbath School; his many years of faithful labors therein; his earnest prayers and tears and gifts, give him a large share in the service of this day.

Of the trustees, in the early history of this church, the names of Alex. Colwell, Chambers Orr and James McCullough occur more frequently than any others; untiring in their labors, often in the midst of very great discouragements. I feel sure, if Dr. Painter had been called upon to name the men from his Board of Trustees upon whom he relied the most, he would have named Alex. Colwell, Chambers Orr and James McCullough.

Of the trustees of my pastorate who have passed from earth, the name of Gen. Robert Orr stands first. He was quite aged when I came to this church, but the universal testimony from this town and community where he had passed his whole life was all that could be desired; his very presence spoke of a kind and generous nature; so thoughtful of others, so forgetful of self. He lived to a good old age and died dearly loved by those who knew him

best and highly respected by the whole town and community. Of Mrs. Gen. Orr it may well be said that no more intelligent christian can be found upon the roll of this church. Her accurate acquaintance with history, especially church history, made her an able defender of "the faith once delivered to the saints." She possessed an exceptionally brilliant mind, consecrated with all its acquirements to Christ and His church.

A. L. Robinson, as one of the fathers who has passed to his rest, comes before us in memory today, with marked prominence. Many long years of service he gave to this church, in many positions, but specially as a teacher and leader in sacred music is he remembered by us today! His whole soul oft seemed enraptured in the songs of Zion; most devoutly did he worship in song, as in prayer; he was an enthusiast in music—an intelligent, devout enthusiasm which found its best expression in those grand anthems of praise to God which lifted the people into communion with the Highest, and prepared all hearts the better for the enjoyment of other parts of the worship of God. His was a musical talent, cultivated and consecrated to the Master.

W. W. Hastings is the last of the officers who signed my call—a devoted christian, with no confidence whatever in self; but a man whose christianity, every one who knew him had perfect confidence in. He was one of those quiet, retired christians whose sweet home-life goes out into the community as a constant benediction. Of Mrs. Hastings it may be said she lived for her family and her church; deeply anxious for the spiritual welfare of all around her. To her the house of God was the very gate of heaven.

Albert Robinson was the youngest member of the Board of Trustees, yet one of the most efficient. So active and energetic and kind and popular, that we may not attempt to measure his usefulness by the length of the service. His early death was to me and to many others in this church, one of the most mysterious. He was a good young man and a universal favorite.

Judge J. V. Painter was one who gave largely and willingly of his time and means to the church. In his last years he was greatly absorbed in the desire for a new church building, and could he have been present today, no one in this vast audience would have been more delighted. As we call to mind the tempest of affliction through which he and his dear family passed in 1875 and again in

1880, we willingly accord to them a large place in this memorial service.

Thos. McConnell, Sr., was one of our most highly esteemed members during my pastorate. For a brief time Superintendent and for many years a successful teacher in the Sabbath School, also a most efficient trustee.

This church showed its confidence in him as a wise and good man by electing him almost unanimously to the office of ruling elder, in the year 1877. But he had so little confidence in self that he declined to accept. I shall never forget the interview I had with him in my study, on the subject of accepting this office. I had striven to set before him that it was his duty and privilege to accept. When I ceased talking, he burst into tears and cried out with all the emphasis of his passionate nature, "O, I cannot, Mr. Ewing, I cannot!" I had nothing more to say, save to express my regret at his decision, but I felt that, as a good man, he had prayerfully made up his mind that he could not accept the office. He continued a faithful worker in this church as long as his health and strength permitted him so to do.

One other trustee must be added to this official death roll, Benjamin F. Luker. His recent death makes any lengthy notice in this presence unnecessary. But his conversion and christian life come to me today with special distinctness. He was among the first in that gracious revival of 1876 to hear and accept the Master's invitation, "Follow me," and his whole after-life was a beautiful illustration of the sincerity and correctness of that profession.

I turn aside here to pay a tribute of affection to one whom we all delighted to honor—Mrs. Alex. Colwell, one of the early members of this church; a character so kind and generous; so thoughtful and anxious as to the welfare of others; open-hearted and open-handed to the poor and needy; liberal in her contributions to every good cause; a model wife and mother, and although called to pass through afflictive scenes of unusual severity, her faith ever remained steadfast in the goodness and love of her Saviour. To her the church was dear as life itself, and whenever physical strength permitted she was present to enjoy its services. Her memory today is blessed.

The words of Solomon may most truthfully be applied to her,

"She stretcheth out her hand to the poor; she reacheth forth her hands to the needy." "She openeth her mouth with wisdom and in her tongue is the law of kindness; her children rise up and call her blessed." Today, in this tribute of affection, we "give her of the fruit of her hands, and let her own works praise her in the gates."

Of the many more who might justly claim a place in our memories today, I must be content in this connection to mention but one more—Mrs. Jane Reynolds—the first name on the roll when I became pastor, and who lived with you to such a good old age, and so recently passed to her rest; a member of this church for 64 years, 7 months and 17 days. To many here, the very mention of her name brings sacred recollections and hallowed memories. For long years she lingered in the shades of the evening, waiting the Master's coming; but her patient resignation and sweet confidence in God as her rock and her salvation were a living and eloquent sermon to all.

The "Woman's Foreign Missionary Society" deserves a prominent place in this service. The Society has been noticed in its good work in the "Retrospect" on last Sabbath; but I turn to it again because it has its share in this memorial service. Some of its faithful officers are on the roll of those who have entered into Life. I name them in the order of their departure: Mrs. Lydia Bowman Davis, Miss Fannie E. Orr, Mrs. Anna G. Ewing, Mrs. Margaret Phillips Mayers, Mrs. H. H. Calhoun. Miss Emma Rumbaugh, and Mrs. Margaret Quigley. No words of mine can adequately present the preciousness and sacredness of the memories which cluster around these names in this congregation; their lives filled full of those works of charity and love which leave a fragrance ever present as a constant incense upon God's altar. In these lives are associations so sacred to many of us that we must pass them almost in silence; for we feel that the ground upon which we tread is holy. Blessed, thrice blessed, the Society which has such an inheritance, as a continual entreaty to, and inspiration for, a beautiful, faithful and fruitful life.

I cannot turn from the history of this Society without a further brief reference to one whose intelligence and refinement, whose prayers and sacrifices, whose loving ministrations and generous gifts, whose liberal response to every call of the Master, has

enshrined her name in the hearts of so many in this church, where it will be held in everlasting remembrance; that name is Mrs. H. H. Calhoun.

I have limited myself today, almost wholly, to those who have held official position in this church. There are many others equally worthy of our thought, but to individualize fully would require a volume, rather than a sermon.

There comes before me today a great multitude of the departed; truly a cloud of witnesses seem to hover over us. I remember them well in the old church—as little children in the Sabbath School, as young men and women in the social circle, as middle-aged—cumbered and anxious with the cares and business life—as aged and infirm,—waiting in the shades of the evening the Master's coming. I recall them, as if but yesterday, when they sat in my presence in the old church, while I tried to open to them the sacred scriptures. I can almost go from pew to pew to bid them welcome. But the Master came again and again, continually calling to Himself one and another, and still another. Now it was one in early life, full of bright hopes and beautiful prospects for this world; again it was one in the midst of the life work, full of plans and purposes for long years to come; and anon it was an aged one waiting in the evening's twilight.

There was no respect of persons; and now as I return after an absence of almost ten years I find that forty-two more of those to whom I ministered have departed this life. Oh, what a company from this church in these years of history have passed to the church triumphant. How near we seem to be to that land of rest! How closely united is the church militant to the church triumphant!

But to what good this service today? The apostle Paul called that roll of honor of those Hebrew saints for a grand and noble purpose. He would bring his hearers into the very presence of those splendid triumphs of faith, which illuminated the history of the church from the death of the righteous Abel to the last of the prophets, that they might see and know that *faith* is the substance of things hoped for and the evidence of the unseen.

He would open, as it were, the gates of the city, which hath foundations, whose maker and builder is God, and point to the cloud of witnesses that compass the christian in his warfare as if to say: see yonder, in the city of God those who lived before you

and with you, who struggled so valiantly, fought so bravely, and conquered so splendidly in the battle of this life; see them now in the presence of the King—there is fullness of joy and pleasures that are for evermore; hear them join in the anthem of praise to God who hath redeemed them and given them the victory, saying, “Blessing and glory and wisdom and thanksgiving and honor and might be unto our God for ever and ever.”

Let the scene strengthen the weak, confirm the wavering and inspire all with implicit confidence so as to cheerfully cast aside every weight and run with patience the race, looking unto Jesus who is there seated at the right hand of the throne of God.

Thus the apostle would make heaven a glorious reality, already in full view and to be possessed at the end of the race.

I repeat, then, to what good this roll-call today? Why enter this new church to call before us the many christian heroes and heroines, once of our number, who have died in the faith? What lessons come to us from this tablet and these memorial windows, and the memories of the many who have mingled with us in our work and worship in the past, but who are now mingling with the worshippers who wait before the King in His glory?

Could I, for a brief moment, lift the veil that conceals from us yonder world of light and love, and speak to those fathers and mothers and loved ones who have gone to the “home over there,” what word of warning or of cheer and inspiration have they for you as you enter this new house of worship?

First—Is there not a most impressive lesson as to the brevity and uncertainty of this earthly life? Why, it seems but yesterday since they were all here with us; we almost refuse to believe that they will not return to us; years seem days in the review, and yet it is forced upon us that they come not again into these scenes of earth. Their work is finished; their race is run; it was but a few years, but, oh, the value of those years! the preciousness of those hours lived here! how brief their day in which to complete life’s work and prepare for eternity’s mission. “God make me to know mine end and the measure of my days; what it is that I may know how frail I am.” “Behold, thou hast made my days as an handbreadth and mine age as nothing before Thee.”

Second—And then as to the *uncertainty* of human life. How oft these loved ones were taken most unexpectedly! It was not al-

ways the aged who were waiting and expecting the Master's call; it was often the young, in full possession of their strength and vigor, who looked forward to many years of a happy, useful life; those upon whom fond parents leaned, expecting the evening of their lives to be cheered by their presence and care; again, it was those burdened with care and weighted with responsibility, with minds full of plans scarcely matured and hands full of work half completed; but the Master's call came suddenly, and then the expectation was cut short and the half finished work was left for others. Oh, as we call to mind these instances all along the history of this church, we can but exclaim, oh, the uncertainty, as well as the brevity, of human life! How startling the voice from these memories today! Time so short, eternity so long; time so uncertain, but death and the future so real. "Whatsoever thy hand findeth to do, do it with thy might."

Third—Here also is a beautiful lesson on the unity, the oneness, of the church of Christ; let us learn it well, one church of the living God. There is but one Shepherd, and there shall be but one fold!

We have spoken of these years as years of sowing, but they have also been years of reaping; not alone to the church militant but to the church triumphant. Here midst these surroundings we can understand that it is but the *one church*; the great Shepherd is there gathering home His flock.

What a scene is this that meets us! We are permitted to look upon the whole church of God as one family, gathered from this wilderness and translated to the Canaan above. The Master has gone to prepare a place, but ere He departed He sent forth His servants with the full, free gospel invitation; the Comforter—the Holy Ghost—was sent to accompany the message, to convince and convert, to lead into the church and into the family of God upon earth; there to sanctify and make meet for the inheritance. At the same time, the Saviour is before the Father's throne pleading his own merits on their behalf. Thus the gathering from the world into the church has been going on ever since this church had an organization. Here the Holy Spirit gathered them; one by one they came; anon, scores crowded these temple gates; but at the same time, and as the complement of this ingathering on earth, the Saviour was gathering them home, one by one, to the fold

above. Here they tarried but for a little time—just long enough to put on the wedding garment, that thoroughly furnished them for sitting at the marriage supper of the Lamb. They waited here just while the Master had something for them to do, or to suffer for him, then He bade them come up higher.

So the gathering into the church militant and the church triumphant are but different parts of the same glorious plan of redemption. In the former I hear the gospel trumpet heralding the invitations of a full free salvation to every creature; the messengers are entreating and beseeching and warning by all the terrors of Sinai, and anon, by all the pleadings of Calvary. In the latter, I hear the sweet strains of the Saviour's voice interceding with the Father, "Father, I will that those whom thou hast given me be with me where I am to behold my glory," and then, methinks, I see a multitude of saved souls coming up into that city and walking in "the light of the glory of God and of the Lamb which is in the light of it." Then I know that the church is one, and that these loved ones who have gone from us are there waiting our coming. A few years past and they were with us here; a few years more and we shall be with them there. So the separation is not wide and it cannot be long.

May these lives that have in so many cases been lived so beautifully and grandly before us and with us, evermore be an inspiration to us in the christian life; they speak of the brevity and uncertainty of human life, but they also speak eloquently of the unity of the church of Christ and of the certainty of the mansion prepared and the rest remaining for the people of God.

Then, beloved, lift up the head, banish doubts and fears, run cheerfully the christian race; you are compassed with a cloud of witnesses all waiting for you. The city of the new Jerusalem is almost in sight; a little longer and the river will be crossed and the inheritance possessed, and we shall join with the loved ones who have gone before in giving all the praise of our salvation to Him who hath loved us and redeemed us with His own blood and made us unto our God kings and priests. Then shall we cast our crowns at His feet and all join in ascribing to Him, "Blessing and honor and glory and power forever and ever."

EVENING SERVICE

EIGHT O'CLOCK P. M.

ADDRESSES BY RESIDENT PASTORS

REV. R. C. BOWLING,

St. Luke's Reformed Church

It affords me great pleasure, to participate in the exercises and services of this evening. This is a good meeting; it is held in an elegant place; and has for its object, that which is praiseworthy.

My friends, tonight we rejoice with the members of the First Presbyterian Church of Kittanning, in their successful completion of a great work.

Personally, I extend to the Pastor and members of this church, my heartfelt congratulation. You have done well, *nobly*; and as it has been laid upon me, to introduce the addresses of the evening, I regard it as fitting, that I express, what I take to be the common sentiment of my brethren, pastors of the various churches of the town: viz. that we unite in one general expression of congratulation. Furthermore, this immense audience has a significance beyond mere curiosity. I look upon this attentive audience, as a silent expression of good, and whole-soul fellow-feeling. Is it not therefore entirely correct, to affirm, that criticism, prejudice and jealousy; or even denominational preferences and convictions, however orthodox they may be, have no place here, on this occasion? We are glad; we are *all* glad, that the church of Christ is advancing. This temple reflects honor on the cause. Even unbelievers admire this structure; they are proud of it; regard it as an ornament to the town. Surely then, the children of the Covenant must regard this new church edifice, as the fruit of faith, labor, self-denial and love; and therefore it is something, for all "who bear the christian name," to rejoice in most heartily.

My remarks are tending in the direction of a subject of vast importance to the church, so I will just continue. This meeting is of value to you, to me, to all of us. It is of value to the *cause* we represent. How wisely we talk and theorize, about church unions, church unity, organic unity, or federal union of churches;

and how often it ends with the theory. Our meeting tonight has a meaning in it, that ought not to be overlooked. If, in the Providence of God, our denominations are ever to become *one in form*, really, literally *one*; it will not result from plans or theories formulated, and then presented for adoption. On the contrary, it will grow in the heart and soul; as a natural result of association, mingling and comingling with each other. Rejoice.

Co-operative union is a possibility of the present. While union in external form, is but a probability of the far future, external forms are not the author's life or spirit. Spiritual energy is needed. The work of Christ: the saving of souls; binds, or ought to bind us together now as *one*. See the results of co-operative union. Tonight the Christianity of Kittanning, presents a united front to the "Prince of darkness." Such a gathering as this, is enough to make the hosts of sin tremble. We are conscious of power, and evil recognizes it. Were it but possible, that the sentiments of this occasion would stay with us: then our churches, in their separate and individual relations, might hope to accomplish much greater things in the future, than in the past.

While there may be some forcible arguments against union meetings, such as from year to year have been held in the Opera House of this place: yet the fact that there we mingled together with other christian people, exchanged ideas, pursued plans together, and above all, did heart and soul work together, has a force and meaning for us. By these associations our zeal is fanned into flame: we catch enthusiasm, are encouraged, and naturally grow better and wiser. And what of the world, sin, and the sinner?

The truth is driven home, viz: that the professed brotherhood of christians is not a hopeless ideal, but that it is an actual, veritable fact. Such meetings as this tonight, are *epochs* in the history of the church of Christ.

In our times, bigotry is disappearing, churches are not so narrow as formerly. Within the memory of many in this audience, there was a time, when such a meeting and such interest would have been regarded as unprofitable, or inexpedient, or possibly even hazardous. We are growing broader in our religious views: nor have we sacrificed a single doctrine of the common faith. "One in faith, one in hope, one in charity" makes us truly *one*. There are no differences so great; but that true christian love, faith

and worship can bridge them over, for the sake of Christ and His cause, against the host of sin.

Hence, brethren of this church, we regard your success as a success for us. We share your joys tonight, we trust, in a manner most complimentary to you: and most reverential and full of praise to God the Father, God the Son and God the Holy Ghost.

REV. H. W. ELSON,

St. John's Lutheran Church

I am impressed with a feeling of joy and solemnity whenever I witness the consecration of a christian church to the service of God. Never were there bolder words uttered by a sane man than were the words of Jesus of Nazareth, when He said He would found a church on this earth which would endure to the latest ages, and which the ravages of time could never efface. Kings and princes with their systems of government pass from the earth like the flower of the grass; kingdoms and empires and nations rise and fall like bubbles on the surface of the water; systems of philosophy and creeds and theories come and go as clouds across a summer sky, but the religion of Jesus cannot die, because it is founded upon the words of eternal truth. The heavens and the earth will pass away, but His words cannot pass away.

Soon after the ascension of our Lord, the infant church began to spread from Jerusalem as a center to the utmost bounds of Judea and Samaria. But it did not stop here; God meant to offer salvation to the Gentiles as well as to the Jews, and but a few years elapsed till the Word was preached in Syria and Asia Minor. Within the life-time of the Apostles the gospel of Christ had penetrated to the very heart of the Roman Empire. So great were the trials and perils of the christians during the first three centuries that any one, judging from a human standpoint, must certainly have predicted that the new religion could not survive. But, marvelous as it may seem, before the third century had expired the mighty Roman Empire cast away her false Mythology, and embraced the religion of Jesus, the Nazarene Prophet who had died like a criminal, and had committed his tenets to a few un-

known and unlearned fishermen and taxgatherers. What a wonderful revolution! Has the world before or since witnessed anything like that? And all from so humble a beginning—without violence and without bloodshed? Man could not have done it; it was God's Word, that potent Word that created the worlds, and holds them in their courses through space. Thus the secret of the vitality in christianity is the fact that it receives its strength from above; men are but human agents employed by the Holy Spirit. This work of christianizing the world still goes on. It did not stop with the conversion of Rome. One by one the barbarous tribes of the North were brought under the influence of the Gospel, and the changes wrought in their family and political life were little short of the marvelous. The barbarous Germanic nations, the kingdom of the Franks, the British Isles were all brought to a knowledge of the religion of Christ. Ethiopia has stretched forth her hands unto God.

And now, in these last times, that glorious Gospel has come across the sea, and has transformed this great land of ours, which was occupied by savages, godless tribes, to a land of churches, schools and colleges, a land whose government is interwoven with the principles and precepts of christianity.

What christian does not rejoice in the fact that hundreds, yea, thousands of new churches are dedicated to God every year? I heartily congratulate the pastor and people of this congregation on the completion, after long and faithful work, and consecration of this noble structure. May peace be within thy walls; may the true spirit of Christ ever reign here. I congratulate you, not simply as a citizen of Kittanning, not simply as a friend of the Presbyterian Church, but especially as a fellow-laborer in the same glorious cause, the upbuilding of the kingdom of Christ.

REV. J. H. LA ROCHE,

St. Paul's Episcopal Church

In rising to express my congratulations to pastor and people on so auspicious an occasion as the opening of this magnificent temple for the worship of God, I do not forget that I speak not as an individual, bearing only personal good will and fraternal

greetings, but as a representative of the members of my Church. For them as well as for myself I extend to you, Mr. Pastor, and to your splendidly faithful, energetic and self-sacrificing people, sincere and warm-hearted rejoicing at the noble success which has crowned your efforts. I speak also for my Church, the old Mother Church of millions who speak the English tongue. Because of her holy pleasure in seeing the cause of Christ triumphing among men—she with her Liturgy of the ages and her head crowned with historic glory, the Episcopal Church, extends to a great and grandly achieving sister, the Presbyterian, her good will and God-speed. I know that it has not been without self-denial that such a work has been accomplished, and I learn with gladness that there is still among men a faith sufficiently strong and a generosity sufficiently large to pour out its treasures for the greater glory of God and the higher good of men. To you it has been given to labor and to pray; to sow and to water and to wait with patience, yet not without hope, because of the steadfast purpose in your hearts, until God has given you the increase, and has fulfilled for you the high desire which your souls have cherished. The gifts, many of them wrung from the daily necessities, whether small or great,—as each one had the ability—have been blessed of Him who ever loveth a cheerful giver, and it is to be said of you as it was said of them of old time, that the people offered willingly of their substance unto the Lord. Such a work as this Church represents is cheering to all christians. It shows us what willing hands and hearts can do when facing out towards one great and worthy purpose and it evidences a love of Christ's religion that augurs well for its final triumph over the world. Were such zeal and such activity to characterize all who name the sacred name, the closing years of this nineteenth century would not pass without the coming of that glad time when the "knowledge of the Lord should cover the earth as the waters cover the sea," for earth's remotest nation shall have learned to love the blessed name of Jesus.

We congratulate you, brethren: We admire your splendid achievement, but more than this, we thank you for the good example you have set and the noble lesson you have taught us. The earnest and faithful labor of your pastor and the hearty response of your people are worthy of the fullest meed of human praise, and they must meet with the benediction of the great Father of us all.

We are glad with you in what you have done and we rejoice to think that the added responsibilities and wider opportunities will be borne and utilized in the future with the same zeal and faithful earnestness which have marked you in the past.

REV. DAVID McCAW,
United Presbyterian Church

When speaking of the church, the inspired writer says, "God is in the midst of her; she shall not be moved." And this, my friends, is the secret of the power and stability of this institution established by the God of all the earth. Though the fires of persecution have encompassed her, though seas of trouble have swept over her, and though mountains of difficulties have hedged her way—yet she has prospered, for "God is in the midst of her."

In this period of the world's history, when vice is so often seen in "high places," and virtue cast down and despised; when our daily papers are little more than catalogues of crime, we are inclined to grow despondent and to view both the world and the church from a pessimistic standpoint. If we are careful in our examinations, and not too hasty in our conclusions, we will find that God is still in the midst of His church, and nothing shall move her. At one time, the prophet Elijah declared that all of Jehovah's prophets were slain and his altars thrown down and that he alone was left. But God said there were seven thousand in Israel who had not bowed the knee to Baal.

There have been times in the past when it seemed as though the powers of men and of demons were directed against the church. All that malice could devise, or earthly power effect was done to destroy her. On the great battlefields of the Reformation, in England, Ireland, Scotland, France and Germany, the sword of persecution was dyed red with the life-blood of those loyal sons and daughters of the Lord God. With what results? The church came through these fiery trials as gold out of a refiner's fire—purer and stronger. "God was in the midst of her," and he helped her.

But what is the condition of the church today? It was never better. Never before were there so many talented, consecrated

men and women willing to spend their lives, their means, their all in obeying the command of the Master, "Go ye into all the world and preach the gospel to every creature." Never before were there so many ways open to receive the ambassadors of the King of Heaven. Never before was there so much money laid on the Lord's altar to carry on the work at home and abroad. This magnificent building, today dedicated to Almighty God, may be taken as an illustration of the condition of the church at large.

May God dwell in this house and in the heart of every member of this congregation. May He richly reward your christian liberality.

But what of the future of Zion? I take the lamp of revelation—which is the word of God—and I look into the future. Satan is marshalling his hosts and concentrating his power against the church, but she stands unmoved, for God dwells in the midst of her. Look again, Satan's power is broken, he is bound and his forces scattered. The glory of the Lord is filling the whole earth. The watchmen on the walls of Zion are of one mind. Sectarianism is a relic of the days of darkness, ignorance and superstition. God's will is done on earth as it is in heaven.

Brethren, that day is coming. May God hasten it in His own time and way.

REV. H. H. PERSHING,

Methodist Episcopal Church

On last Sabbath, two sermons were preached in the old Presbyterian Church, of this place. One of them by the Rev. Dr. Ewing, subject, "Retrospect"; the other, by Rev. Bro. Mayers, subject, "Prospect". What an extensive field each one had to travel over. I had not the pleasure of hearing them; yet, they should hardly be granted forgiveness by the good brethren, if they failed to preach good sermons on that day, under those circumstances, and with these grand, thoughtful subjects.

No doubt, the good Doctor presented before his large congregation, on that day, a wonderful picture—a real one, too—as he reviewed and called up reminiscences of the past; for the old weather-beaten church, in which thousands have worshiped

God and from which hundreds have gone home to glory, has had a wonderful history—a history which, if written out in full, would speak of many victories and triumphs, as well as dark days and heavy trials.

But, I like Bro. Mayers' subject, "Prospect", better. I love to look forward. There is much behind, but more in front; and we are "to forget those things which are behind, and reach forth unto those things which are before." There are greater victories and joys yet before you, and I bid you God-speed as you go forward in order to attain. May an ambition to excel in Christ-like work permeate all hearts and move all hands!

I rejoice with you tonight, as I come bringing kind greetings from my own people, in the inception, progress and completion of this beautiful structure now dedicated to God. I rejoice, because I have a right to do so. This church belongs to God and our common christianity; hence, it belongs in part to me and to every follower of the Lord Jesus Christ. I always feel glad when I see new and beautiful churches erected, no difference what denomination they belong to. A fine structure, well kept, with a beautiful yard, filled with flowers and artistic skill, speaks loudly for God and helps men. I never listen to those who say that our churches are too fine and costly. If the General Government erects magnificent buildings, if each State has its fine capitol, post-offices and penitentiaries, if each county builds grand court houses and jails, if many of our own dwellings are almost palatial, should not God's house be grand and beautiful? It is here that we worship Him who has said, "I will make the place of my feet glorious."

Let us take a glance into the future. A hundred years from now—1890 to 1990, only the change of one figure in these numerals—this church building will still be standing, a monument for God, though three generations will have passed away. What will then have taken place? Suppose you have an average addition of twenty-five each year. Then, twenty-five hundred men and women will have been received into the church, of whom the greater part will go out into the world to be centers of light in other places. Twenty-five hundred more children will have come into your Sunday School to be taught of the Lord, and then take the place of the fathers and mothers gone to their reward. Twenty-five hundred more will be dedicated to God in Holy Bap-

tism. For four hundred times this large multitude will partake of the Sacrament, eat of the bread, drink of the wine in memory of a suffering Christ. For five thousand times they will meet together in the prayer service, to praise God's name and call upon Him in prayer. For ten thousand times they will hear the pastor preach, declaring unto them the words of eternal life. For twenty-five hundred times this bell will toll, as one by one this number falls by the way; and twenty-five hundred times the angels will rejoice, as glad, ransomed souls enter heaven, to be forever with the Lord.

I love the Presbyterian Church as I do every other branch of Christ's fold; and, whilst the M. E. Church is the church of my choice, possibly so, because reared within her fold; and, whilst being in her ministry for twenty-five years, yet no man has ever heard me speak in public a disparaging word concerning the doctrines and polity of any denomination. Out of a true heart I can say, "Grace be with all them that love our Lord Jesus Christ in sincerity."

Shall there be a union of all the different denominations? I think not. It is not even desirable. Yet I think a limit has been reached, and to our large number of denominations, no more will be added. Union is becoming the order of the day. A hundred years from now there will be fewer denominations. I see room in this country for three Protestant denominations, growing out of the three forms of church government, the Episcopal, Presbyterian and Congregational.

Dear friends, may the Lord bless you, grant you prosperity in the future as in the past, and then, heaven, as your eternal reward.

REV. J. H. SUTHERLAND,

Second Presbyterian Church

Humanity has ever breathed the air of immortality. The hope of a higher life beyond the doom of death has inspired the achievements and shaped the destiny of men and nations. Never has man been so deeply enshrouded in the darkness of sin and superstition that the light of immortality has failed to fall on the human soul, waking the dormant desire for a nobler existence.

The Egyptian wove the fair immortelle in the mummy cloth of his dead brother, the earnest of a more glorious life in the great beyond.

The Persian fed the fires of the sacred altar day and night, lest the spark of eternal life might be quenched in his own hopeful breast, and in the silent midnight hour the mystic priests of the Ganges set their lighted lamps afloat on the dark bosom of the waters in hope to illumine that great unknown sea which leads the soul to brighter shores beyond.

For forty centuries the smoke of the Jewish altar rose in constant memory of a broken law and for the sins of the people a consecrated priesthood ministered within the veil.

From these who have lived before us, we are not different. The darkness and supersition of an ignorant age is dispelled, but the same hopes and aspirations are ours, the same great questions to ask, the same problems to solve, the same life to live, the same death to die. The same question is asked through all these centuries, "If a man die, shall he live again?" but to us is given the celestial joy of hearing its answer from the skies, "I am the resurrection and the life."

Mortality hears the divine echo of its fondest hope: "This corruptible must put on incorruption and this mortal must put on immortality."

The light of a new era dawns on a disheartened world, the hope of humanity is made sure in the Redeemer of the race.

The flood carried out to the eternal sea the melancholy history of human failures—the tide of christianity bears on its crested wave the lasting achievements of a new born hope.

The moral and material progress of 1800 years has its soul and center in the religion of Jesus Christ. Our higher civilization is but the legitimate fruit of a moral regeneration under the benign influence of the light and power of the gospel. In the very midst of mighty forces we live and witness the coming of the kingdom. Let us thank God for our life and times, and with renewed effort hasten his coming in glory.

May this beautiful creation of your own hands never reproach you as the massive mausoleum of your dead selves, but as the fit place of the abiding presence of the Most High may you here,

pastor and people, find that invigoration of the soul's largest hope that will make your service the earnest of that glorified throng gathered in the grander courts of that building of God, not made with hands, eternal in the heavens.

REV. J. J. WAGONER,

Methodist Protestant Church

Variety is said to be the spice of life. Surely, this adage would apply to this vast audience and impressive service. Here Episcopalian, Presbyterian, Lutheran, Reformed and Methodists all meet with their shade of differences in church polity and doctrine to bid each other God speed in the great work of evangelization. Why I am placed at the foot of this vast array of divinity, I can not understand, as the best of the wine is always kept until the end of the feast, but we will have to submit to the powers that be. The question uppermost in my mind is: What shall this babbler say?

There are many subjects worthy our consideration and many questions that are solvable, while there are some that cannot be understood in this present state of being, with our undeveloped powers. One of the great questions of the nineteenth century is the growth and development of the christian church. There are some that would tell us, and try to make us believe, that the church is losing ground. If those persons would only use their eyes and their ears, they would be ashamed to make such statements. The cry comes to the church, "Come over and help us." The fields are white for the harvest, but the laborers are few. The demand is, more ministers, and they are preparing themselves for the great work of disseminating the gospel. The demand is for more churches, and they are being built. Here we see the falsity of the statement in the erection and completion of this magnificent temple of worship. Doubtless, you, as a church, rejoice in your grand achievements. You have great reason to rejoice, and we come to rejoice with you. No doubt your minds revert to your humble beginning as a church. Many scenes of the past are revived in your memories. The memorial service this afternoon was an impressive service, and doubtless called to mind those dark clouds,

then the parting of the clouds, and the sunshine. May your present success be but the beginning of a greater success in winning souls to Christ, and like the sun shine more and more unto the perfect day. May peace and prosperity ever dwell within these walls, and you, as a church, be gathered into the church triumphant and be united with that grand company that have gone on before.

BENEDICTION

In 1905 it was "discovered" that our church, which was considered almost perfect, was not adequate to the growing demands made upon it so a complete upheaval was in order. There was no cellar except a small place for the furnace so an excavation was made under the chapel wing in which a dining room, kitchen and rest rooms were fitted up. A larger organ was purchased and a new carpet laid in the auditorium. These improvements were fine but cost considerable money. The Trustees were authorized to assume the debt but were willing to let the Woman's Union raise the funds to pay it, which that society would have done promptly, if it had not been for the fire.

Mrs. George Crawford and Mrs. Wm. Pollock had charge of this repair work which was done under appointment of the trustees and with their approval.

The original debt on the church was paid in 1901. The second one in 1909.

FROM WOMAN'S EDITION OF KITTANNING TIMES

The New Church

"On the corner of Arch and Jefferson Streets, Kittanning, it stands in all its beauty of proportions and grace of outline, a lovely temple of stone, a monument to the faithfulness of liberality, zeal, and energy of those who built it. The chaste and simple dignity and beauty of the interior are all in keeping with the external grace and harmony."

So wrote a reporter for a Pittsburgh paper and no product of

my brain or pen could describe it half so well. The structure is large and convenient with all modern improvements necessary to the comfort of the church-goer of today; electric light, steam heat, Brussels carpet all over the floor, cushioned pews, etc. The main audience room is seated in circular form, each tier of pews rising a few inches above the tier in front. There are 171 pews furnishing seating capacity for 700 persons.

The ceiling is "a thing of beauty and a joy forever." My acquaintance with architectural terms is so slight that I cannot describe it correctly but I can tell that it is made of oak and red wood and that the arches which are supported by trusses and brackets are of most beautiful proportions.

Immediately back of the pulpit and somewhat higher, is the choir loft holding a pipe organ and chairs for singers. To the left of the pulpit is a door leading to the pastor's "study" which is a cozy little nook fitted up with bookcases and other appropriate furnishings and carpeted like the audience room.

But the artist's best taste is displayed in the windows. While all are very pretty, the Memorial windows are exquisite. The donors have modestly kept their own counsel concerning the cost but it has been conjectured that the aggregate was not less than ten thousand dollars, perhaps more. They are five in number. One memorializes Mrs. Jane Reynolds; a second one, Mr. and Mrs. Alexander Colwell, Mrs. H. H. Calhoun and Miss Madge Crawford, the other three are each for Mrs. Painter, Mrs. Ewing and Mrs. Mayers, the wives of the pastors of the church.

A brass tablet tells the story of the church's devotion to Rev. Dr. Painter and his memory.

In the Sunday School room a window to the memory of James E. Brown reminds us constantly of his faithfulness as superintendent for forty years. The Sunday School and Lecture Room is separated from the church proper by sliding doors and in the same way from the parlor and primary class room. So that the seating capacity of the church may be increased by hundreds.

The parlor is used for the meetings of various societies of the church. This floor is carpeted like the lecture room and has a piano and other furnishings which give it a home-like appearance

and attractiveness. Not least of these is the glowing gas fire irradiating the tile hearth and marble mantel while on the latter stands the portrait of our missionary in China—Mrs. Re Ewing McClintock supported by the Foreign Missionary Society, assisted by the Sunday School and Pastor's Aid Society. Over the class rooms at the rear end of the lecture room are three smaller rooms, which are used for different purposes. Last, but perhaps not least is the kitchen, furnished with a cook stove and a china closet tolerably well stocked. Here coffee for festivals and receptions is made, the Benevolent Committee dispenses its gifts and the Home Mission boxes and others are packed. It is also the vestibule to the choir loft and consequently a convenient place for exchanging the greetings of the day and forming friendships which in a few cases have been cemented by stronger ties."

The Fourth Church

Early on Sunday morning, March 7, 1909, the cry of "Fire!" resounded through the streets. From the first alarm it was known that our lovely church was doomed. This disaster followed five weeks after the death of the pastor—Dr. Mayers. There was nothing to be done but build another church from the foundations up as the walls were pronounced unsafe. The tower was very little damaged so was not taken down. Much of the stone in the main building could be used and what was necessary to supplement it was donated by Mr. Canfield, the owner of the quarry from which the stone in the other church was taken. The stone for trimming was bought from a Pittsburgh firm.

Rebuilding was not undertaken till the spring of 1910, although the contract was given to Milsom & Bierkemper, December 28, 1909, for \$63,000.

The contract price was for the bare super-structure. Furnishings and fittings cost many thousands more. The pulpit furniture was donated and the windows in the auditorium are all memorials; one each to Rev. Dr. and Mrs. Joseph Painter; Mrs. H. L. Mayers; Mrs. Jane Reynolds and the Alexander Colwell family. These were all given by relatives. Also the Woman's Foreign Missionary Society put in a window for Rev. Dr. and Mrs. T. D. Ewing and the Pastor's Aid Society remembered Rev. Dr. H. L. Mayers in the same way.

The inscriptions on the windows are as follows:

Sacred to the Memory of

1799—REV. JOSEPH PAINTER, D. D.—1873

Pastor of this Church 39 years

1804—MARY ANN IRVIN PAINTER—1885

His Wife

By the Woman's Foreign Missionary Society

"He being dead, yet speaketh."

REV. THOMAS DAVIS EWING, D. D.

Our Pastor, 1864-1880

and ANNA GRAHAM, his wife.

"Her candle goeth not out by night."

To the greater glory of God and in loving remembrance

1845—REV. HENRY LOUIS MAYERS, D. D.—1909

1850—MARGARET CRAIG PHILLIPS—1887

Wife of Rev. Henry Louis Mayers, D. D.

In Memoriam

JANE ROSS REYNOLDS

Born June 1, 1801

Died April 23, 1888

"Her children arise up and call her blessed."

In Memory of

ALEXANDER AND MARGARET COLWELL

and Their Daughters

MRS. HARRIET H. CALHOUN

MRS. ELIZA N. MEREDITH

and Their Granddaughter

MARGARET H. CRAWFORD

Robert P. Crawford, of Pittsburgh, filled a niche with a mosaic tablet in memory of his wife, Mrs. Sarah Crawford and her mother, Mrs. Isabella Arnold, who at one time were members of this church.

The general plan of the church is like the one which was burned, but larger and more convenient. It cost more but in some ways is not so beautiful. The ceiling in the auditorium is not so handsome.

The first services were held on Christmas, 1910, in the drill room which was thought then to be a beautiful place. Sunday, March 26, the Sunday School wing was ready for use and all services were held there. This was found to be a wonderful improvement on the basement. By Sunday, April 2, the auditorium was finished and the dedication program was carried out. Part of this was to clear a debt of \$36,000. A blackboard marked off in 1,000 squares, each one representing \$36.00 stood on the platform and effort was made at all the services to wipe out the indebtedness.

Pledges for all of it were made but some of them were from children and other irresponsible persons who did not—perhaps could not—pay them, but the money was raised at another time.

The corner stone was laid June 5, 1910. As a heavy rain was falling, the exercises were held in St. John's Lutheran Church. Only the actual placing of the stone was performed on the site of the ceremony, but the following program was carried out.

CORNER STONE LAYING
of the
FIRST PRESBYTERIAN CHURCH
KITANNING, PA.

Invocation by the Pastor - - - Rev. W. J. Hutchison, D. D.

Hymn 304

*The Church's one foundation
Is Jesus Christ her Lord;*

Scripture Lesson - - - - - - - Rev. M. S. Bush,
Pastor of First Presbyterian Church, Ford City, Pa.

Prayer - - - - - - - Rev. J. B. Taylor, D. D.,
Pastor of McKean Street M. E. Church

Address - - - - Rev. Samuel B. McCormick, LL. D., D.,
Chancellor of the University of Western Pennsylvania

Hymn 607 and Offering

*Christ is our corner-stone,
On Him alone we build;*

Laying of the Corner-stone - - - - - By the Pastor

Prayer - - - - - - - Rev. R. C. Bowling,
Pastor of St. Luke's Reformed Church

Hymn 302

*Christ is made the sure foundation,
Christ is the head and corner-stone,*

Doxology

Benediction - - - - - - - Rev. L. F. Taylor,
Pastor of First Baptist Church

"My house shall be called a house of prayer for all people"

1830 1856 1890 1911

DEDICATORY SERVICES
of the
FIRST PRESBYTERIAN CHURCH
Kittanning, Pennsylvania

APRIL SECOND TO NINTH NINETEEN HUNDRED ELEVEN

*"Behold, I build a house to the name of the Lord, my God, to
dedicate it to Him."*

SUNDAY MORNING SERVICE, 10:30 O'CLOCK

Organ Prelude—"Legend in F" - - - - C. W. Cadman

Doxology

Invocation and Lord's Prayer

Responsive Lesson

Gloria Patri

Hymn - - - - - "Come, Thou Almighty King"

Scripture Lesson

Anthem - - - - - Gounod

"Holy, Holy, Lord God Almighty"—Cecilian Mass

Solo—Mr. Corbett

Prayer

Anthem - - - - - Gounod

"Blessed be the Lord God of Israel"—Cecilian Mass

Offertory—"Twilight" - - - - - Harper

Sermon—Subject: "The Ideal Twentieth Century Church"

- - - Rev. Donald C. MacLeod, D. D., Washington, D. C.

Prayer

Hymn - - - - - "The Church's One Foundation"

Benediction

Organ Postlude—"Offertoire in B Flat" - - - - Batiste

AFTERNOON SERVICE, 3:00 O'CLOCK

Organ Prelude—"Ballade" - - - - - - *Gottschalk*

Hymn - - - - - "All Hail the Power of Jesus' Name"

Prayer

Three-Part Chorus - - - - - - - - *H. Smart*

 "How Lovely Are Thy Dwellings"

 Woman's Chorus

Addresses by Representatives of the Ministerial Association

Trio—"Thou Shalt Love the Lord"—Oratorio 'Eli' - - *Costa*

 Miss Sara B. Gates, Miss Henrietta Gerheim, Mr. Corbett

 Addresses by Visiting Ministers, Rev. M. S. Bush, Rev. O. J.

 Hutchison, Rev. J. H. Moore and others.

Four-Part Chorus—"O Shepherd of Israel" - - *Morrison*

 Woman's Chorus

Offering

Hymn - - - - - - "Blest Be the Tie That Binds"

Benediction

Postlude—"March in G" - - - - - - *Henry Smart*

EVENING SERVICE, 7:30 O'CLOCK

Prelude—"Communion in E Minor" - - - - - *Batiste*

Hymn - - - - - - "Jesus Shall Reign"

Scripture Lesson

Anthem—"Send Out Thy Light" - - - - - *Gounod*

Prayer

Offertory—"Ode to the Evening Star" - - - - *Wagner*

Sermon Subject—"Christianity, the Religion of Progress"
- - - - - Dr. MacLeod

Dedicatory Exercises conducted by the Pastor

Anthem—"The Radiant Morn Hath Passed Away" - Woodward

Prayer

Hymn - - - - - "Stand Up, Stand Up for Jesus"

Benediction

Organ Postlude—"Triumphal March" - - - - - Costa

PROGRAM FOR BALANCE OF WEEK

MONDAY EVENING—A Free Organ Recital by Prof. Charles Heinrich, Carnegie Institute, Pittsburgh, Pa.

TUESDAY EVENING—Sermon by J. Allison Platts, Ph. D., Wilkesburg, Pa. Subject, "How Do You Know?"

WEDNESDAY EVENING—Sermon by Rev. F. M. Silsley, D. D., Pittsburgh (North Side), Pa.

THURSDAY EVENING—Sermon by Rev. George Bailey, D.D., Erie, Pa. Subject, "Inspiration from the Hills".

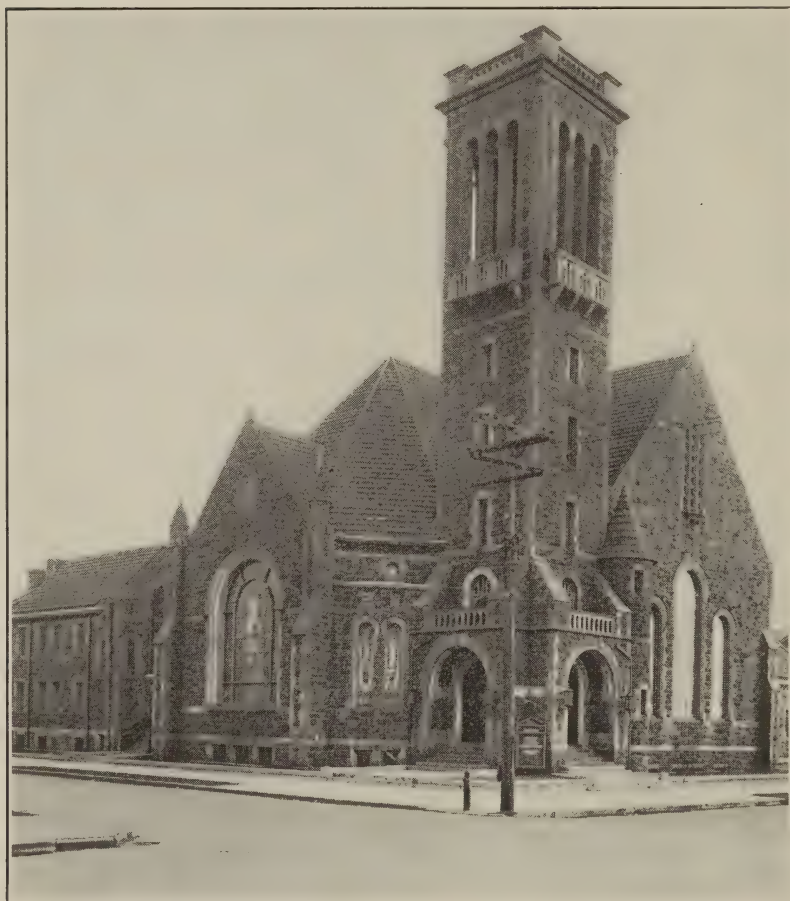
FRIDAY EVENING—Sermon by Rev. John Royal Harris, D. D., Pittsburgh, Pa. Subject, "Entire Consecration".

SATURDAY AT 2:30 P. M.—Sermon preparatory to Communion.

SUNDAY, APRIL 9TH—The Sacrament of the Lord's Supper.

ARCHITECTURE OF NEW EDIFICE

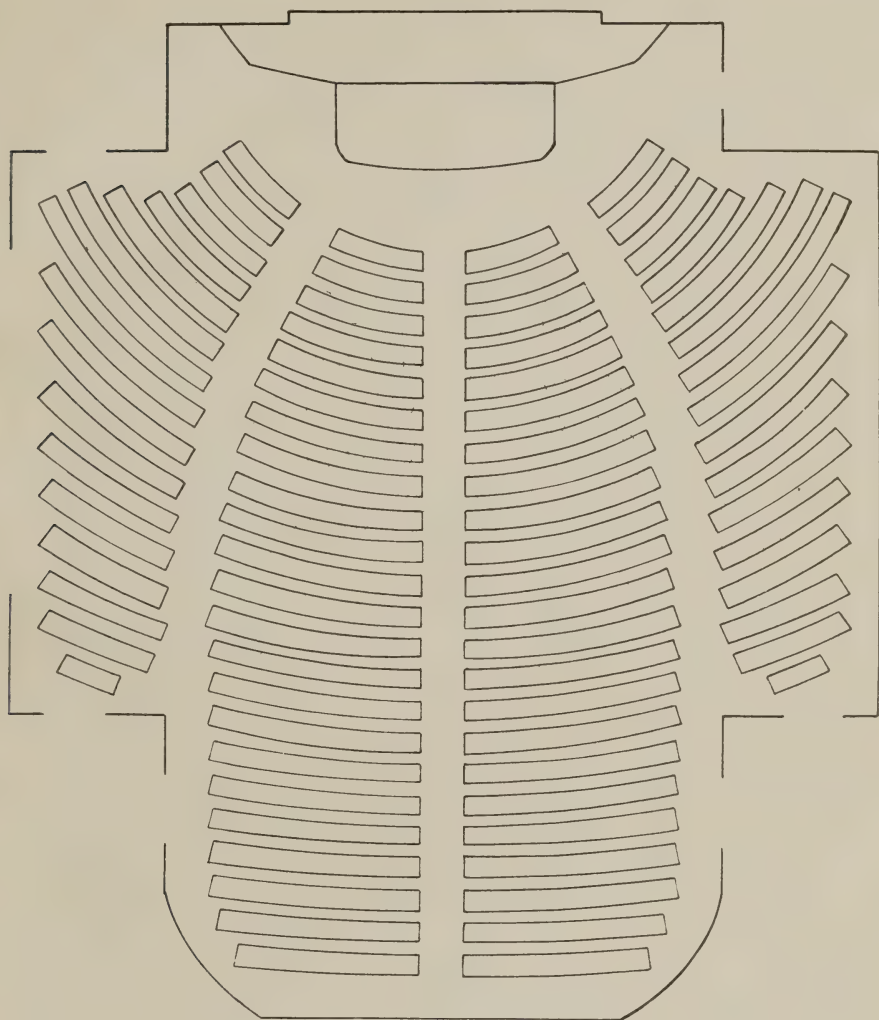
The new edifice is a fine example of the Romanesque style of architecture in brown stone, adapted to meet the requirements of modern church work. The auditorium in this church is a cruci-



PRESENT CHURCH EDIFICE

form plan with vaulted plastered ceilings and exposed dark oak hammer beam trusses, and this room, which seats nearly eight hundred is fitted with specially designed dark English oak pews.

In the nave wall on Jefferson street side is a beautiful mem-



JEFFERSON ST.

orial window "Come Unto Me" with a figure of the Saviour. In the Arch street transept two beautiful memorial windows are in place, the one near the tower entrance being the "Good Shepherd", and the other one the angel "Faith".

The center window in the Arch street transept wall is filled with a costly memorial, the subject of which is "Faith".

All other windows in the auditorium, two of which are memorial windows, are filled with richly colored ornamental glass, blending with the wall frescoes into a harmonious color scheme. The inside auditorium transept opens into the Sunday School chapel, sliding doors and glass filled transoms being so arranged that the two rooms may be used together, thus seating about thirteen hundred in full view of choir and pulpit.

The Sunday School chapel which seats about six hundred has a circular gallery, with class rooms on and below this gallery, besides larger rooms connecting with the main room for Bible classes, church parlors and primary departments.

The chapel is also finished in dark oak wood work with art glass windows, and has a flood of light above from the ceiling through a beautiful ornamental skylight.

The basement of the church contains the social room, dining room and fully equipped kitchens, and a large audience room or drill room, which will seat seven hundred and is designed for all church or Sunday school entertainments.

The heating and ventilating apparatus installed in this building is known as a mechanical system. A large motor driven fan brings in fresh air, which is warmed by passing through radiators, and then delivered through ducts to the rooms to be heated, while a large vent stack exhausts the foul or vitiated air from the main audience rooms.

Pastor

REV. WM. J. HUTCHISON, D. D.

Elders

FINDLEY P. WOLFF
ROBERT W. COWAN
JOHN D. GALBRAITH
E. TAYLOR HUTCHISON
PAUL L. MCKENRICK

O. N. WILSON
JAMES G. MCCULLOUGH
ANDREW BRYMER
M. L. BOWSER
DR. RUSSELL RUDOLPH

Trustees and Building Committee

JAMES A. GAULT

WM. POLLOCK

BOYD S. HENRY

W. D. PATTON

SAMUEL H. MCCAIN

HARRY A. ARNOLD

E. E. KINTER

Deacons

R. A. McCULLOUGH

LAMONT BIXLER

CHARLES DARGUE

JAMES M. STONE

FRANK M. SCHUBERT

CHRIS K. LEARD

Music

MISS ILMA FOX - - - - - Organist
MISS SARA B. GATES - - - - - Soprano Soloist and Director

Architects—Vrydaugh & Wolfe, Pittsburgh, Pa.

Contractors—Milsom & Bierkemper, Kittanning, Pa.

In May, 1918, the high spire was struck by lightning and for some time it looked as if we might lose another church by the destructive element of fire, but heroic work of the local firemen aided by the force from Ford City kept the flames from spreading to the main building. The spire fell and it was thought to be unwise to rebuild it so the tower is topped with a battlement which, by many, is considered a more pleasing finish. Plans for this were drawn by Capt. Lucius L. Bridge, of Boston, Massachusetts.

The church edifice today is very comfortable and most convenient but is not large enough for the Sunday School and in all probability an addition will have to be built to the chapel before many years.

This church has had the gift of two bells. The first one was presented in the late 50's by a person whose name was not made public but the modest donor was supposed to be Dr. J. B. Finlay. That bell was not large enough to call worshipers from the farther limits of the town, after its borders had been extended during the many intervening years. "In 1913 Wm. S. Ralston and his sister, Alice (now Mrs. Wm. Reuss of Philadelphia), gave to the church the bell now in use in the tower which was gratefully received by the Trustees on behalf of the church. The present

bell is much larger than the old one and the metal from the former bell was used in casting the new one. This bell was cast in Mr. Ralston's factory in Pittsburgh and the event was witnessed by some members of the Board of Trustees."

FIRST SUNDAY IN FOURTH CHURCH

SERVICES IN CHAPEL

From Kittanning Times, March 27, 1911

PRESBYTERIANS SURPASS ALL EXPECTATIONS

In all its illustrious history, the First Presbyterian Sunday school of Kittanning has never had such a day as that which marked the formal opening of the Sunday school room of the congregation's new edifice on Sunday morning. The hopes of even the most enthusiastic workers were far surpassed and such scenes as were presented have never been equalled anywhere in Armstrong county.

Every department of the beautiful room was crowded to the utmost and it was necessary to use the halls and corridors to accommodate the throngs. The enrollment soared to 778, just 28 more than the mark that had been set to be reached by next Sunday, when the new church is to be dedicated, and though the Sunday school department was thought to have been built large enough to meet all needs for years to come yet the conditions Sunday morning were so crowded that if anything like them continues an annex to the eastern end or the use of the dining hall or drill room in the basement will have to be made to take care of the attenders. And the spirit that prevailed everywhere in the school at the opening was indicative of even greater progress. The joy of the officials, teachers and scholars ran high and before the exercises came to a close they had determined to make a vigorous effort to raise the enrollment to an even 1,000.

When the campaign for new members for the school was launched a month ago there were 470 on the rolls. Under Dr. W. J. Hutchison's tireless and inspiring leadership a thorough organization was effected to carry out the plans. Fifty ladies volunteered their services, the town and adjacent neighborhoods were

laid out in districts and a house to house canvass was inaugurated. In addition to this the teachers and scholars went to work, former pupils were looked up, and new ones sought. The result of these systematic efforts speedily became apparent. Classes doubled and trebled their enrollment and new classes had to be formed.

In the Men's Bible Class one hundred and eighteen were present Sunday—the largest the class has ever known. One hundred and six little tots taxed the capacity of the primary department. Mrs. Paul McKenrick's class of ladies had sixty-eight in attendance. W. L. Peart's class had nearly thirty and the Young Men's Bible Class that was organized less than a month ago with three on the rolls reported twenty-one out of twenty-three scholars answering their names. And so it went all through the school.

The program rendered in connection with the opening exercises was short but very interesting. In full it was as follows:

9:30 A. M.

Hymn	-	-	-	-	-	-	-	-	-	-	-	-	47
Hymn	-	-	-	-	-	-	-	-	-	-	-	-	48
Prayer													
Hymn	-	-	-	-	-	-	-	-	-	-	-	-	8
Organization of school and study of lesson.													

The Sunday school department is regarded as one of the handsomest and most complete to be found anywhere in this section of the state. There are more than twelve class rooms, the partitions of which can be easily and quickly raised throwing them and the main part of the school into one. At the Jefferson street end are the library and the cozy ladies' parlor, also divided from the rest of the school only by a sliding door. Upstairs the Men's Bible Class is comfortably and finely quartered just over the ladies' parlor. Circling from it around the room is a graceful balcony also containing class rooms with such elevations as to permit easy sight and hearing of all that is transpiring below. The Young Men's Bible Class and W. L. Peart's class have the rooms at the west end of the school. Directly above them is the primary department. Three wide and conveniently located stairways make access to and from the upstairs a pleasure. While the interior makes a very handsome appearance at any time it is especially beautiful at night when the soft glow of the electric lights brings the colors and furnishings out in their full richness.

Both the regular morning and evening services were held in the room with large attendance. At the former this was particularly the case. In the evening the inclemency of the weather had a tendency to keep people at home but there was still a goodly number out. The pastor, Rev. W. J. Hutchison, D. D., preached two strong, forceful sermons. Special music was rendered by the choir.

Next Sunday the new church will be dedicated. Three services will be held. Rev. Donald MacLeod, D. D., Washington, D. C., will deliver the sermons morning and evening. In the afternoon at 2:30 o'clock all the churches of town will join in the service and addresses will be made by local pastors. The morning service will begin at 10:30 o'clock instead of 11:00 o'clock. Under the direction of Miss Sara B. Gates the choir has been rehearsing special music for the services. A woman's-chorus of thirty voices will sing in the afternoon.

Trustees



The work of the Trustees has been identified so much with the other work of the church and been mentioned or referred to so many times in this history that there is not much left to tell about them in a separate chapter.

If any records were kept in the earliest years they have been lost or overlooked.

At a meeting held November 12, 1832, a resolution was adopted concerning the sale of pews and there follows a list of names of purchasers and prices paid for the pews. The lowest was \$5.00—the highest \$12.00. January 14, 1837—a number of purchasers offered the titles and claims to their pews to the trustees for the purpose of having them resold.

The financial accounts were kept accurately, even to the half-cents, but money came in slowly and was turned over to "J. P." (which must have stood for Joseph Painter) in very small payments, sometimes as little as one dollar. Once he received \$18.00 and there were varying sums between these extremes. The infant church was always in debt to one or more of its members, for money advanced to pay bills for coal, oil, or whatever was needed. Once the debt was a few cents for a dusting-brush.

The first large payment "J. P." received was on June 24, 1839, and was \$158.19.

The meeting of the Trustees held December 8, 1848, was organized by electing a president, a secretary and a treasurer and filling a vacancy caused by the declination of one of the number. The only other business transacted was "to employ a man for one year to put on fires, sweep church and to be paid ten dollars for the same, coal to be *kindly* furnished by the Trustees. (Italics are not in the record.)

January 15, 1850—Trustees resolved that an assessment of one dollar be laid upon each pew-holder for the purpose of paying for light, fuel, etc., and that suit be brought against all pew-

holders, more than two years in arrears. From that time for years to follow the financial condition of the church was at low ebb. Pastor's salary was always in arrears. On several occasions "it was resolved to give him a certificate for the balance due him," but the minutes do not show how, or when these certificates were converted into cash. At one time orders were issued to him on several persons for their unpaid pew-rents, which leads us to imagine that the good man was expected to do his own collecting.

Once it was "resolved" that a note for \$399.55 held against the church by one of its male members be paid in the following way: "That the pew he now occupies in said church shall be granted to him and his wife during their lives, (or the survivor of them—their daughter during her life) free of stipend or annual assessment." If this resolution had been carried into effect, it would have been unfortunate as the daughter referred to lived to old age and was one of the church's most liberal supporters.

January 14, 1856. It was resolved that a congregational meeting be held for the purpose of considering the propriety of introducing instrumental music into the public worship of the church." At the same meeting it was "resolved that the choir be requested to take their places and conduct the singing next Sabbath." The reason for this is not made clear and there is no record to show that the Session or congregation had a word to say about it. But a small melodeon brought into the church caused dissatisfaction and several families left us, uniting with the Associate (now United Presbyterian) Church. Most of these people came back in the course of time, which gave occasion for the belief that the instrumental music was an excuse and not the actual reason for their going from us.

March 19, 1860. It was "agreed" that if the sum of \$200 be secured an invitation should be extended to some suitable person to assist Dr. Painter for six months, beginning May, 1860.

April 13. The Board resolved that Mr. Geo. P. Hays be invited to become our Stated Supply for the term of six months and that the sum of dollars be appropriated for his salary for the term specified. The blank in the resolution was filled by inserting the words "three hundred and fifty." However, the Session signified their desire that Mr. Hays should occupy the pulpit two-thirds of the time only and he reserved to him-

self the entire control of the other third of his time so the Board acquiesced in the action of the Session and Mr. Hays' request and reduced the appropriation made to him as Associate Pastor to \$200.33 1/3. Mr. Hays remained for six months at which time a call was extended to him but he declined it as a more desirable one came from a church in Baltimore about the same time, which he accepted.

The Trustees' office has not been a sinecure.

The work has included everything connected with the church property which must be kept in repair, the same as our homes. A new roof, new gutters, putting in of gas pipes and fixtures, wiring for electricity and etc., are a few of the items which are listed in the minutes, while the constantly recurring bills for maintenance add to the cost of the upkeep.

The burdens of church-building must have been heavy but the loads were carried cheerfully, although sometimes the treasury was not overflowing. It costs a lot to run a church but how much more expensive an institution it would be if the workers were salaried! Perhaps some of the idlers would be more willing to work if they were paid and might then be less prone to find fault with those who have tried to do their best.

The Trustees who built the First Church were David Johnston, Alexander Colwell, J. E. Brown, Chambers Orr, John R. Johnston, Samuel McKee and S. S. Harrison.

Those who assumed all responsibility for the erection of the Second Church were Gen. Robert Orr, J. Alexander Fulton, Joseph McCartney, Alexander McCullough, Dr. J. T. Crawford, A. L. Robinson and W. W. Hastings.

Trustees in office when the Third Church was built were John A. Colwell, James A. Gault, John M. Hunter, Willis D. Patton, George T. Crawford, William Pollock and C. C. Shadle.

Trustees who bore responsibility for the Fourth Church were Harry A. Arnold, Boyd L. Henry, Richard E. Kennerdell, Edward S. Hutchison, William Pollock, James A. Gault, Edwin E. Kinter, Isaac D. Doverspike and Samuel H. McCain.

More than 50 persons have served on this Board, only a small number of whom are living now. Besides those already mentioned the list is made of the names of the following: Robert Robinson, James Galbraith, James McCullough, Sr., Jeremiah

Bonner, Darwin Phelps, Sr., Adam McConnell, David Crawford, Philip Hutchison, Sr., Albert Robinson, Andrew Arnold, D. C. Quigley, J. B. Finlay, Samuel Bryson, J. K. Calhoun, James Cowan, John Robinson, Dr. T. C. McCulloch, P. K. Bowman, J. V. Painter, Robert McKain, J. S. Porter, H. G. Gates, H. R. Gault, I. T. Campbell, J. P. Culbertson and C. E. Harrington.

Some of the Trustees were veterans in the service:

J. A. Colwell,	40 years
William Pollock,	38 years
J. A. Gault,	27 years
G. T. Crawford,	25 years
W. D. Patton,	25 years
S. H. McCain,	20 years

Some Amusing Incidents



While our congregations usually were reverential, there were occasions on which they were not models of deportment. Something not to be expected would provoke smiles and sometimes an assembly was in danger of being demoralized.

Once the minister's wife walked the whole length of the church with her parasol raised.

At another time a gentleman being careful of his "derby" set it on the floor outside of his pew, when a lady passing down the aisle caught the hat in her wide, trailing skirt and carried it along as far as her pew near to the front.

On another occasion, a business man came in and sat down with some papers resting on his head. These had been put into his hat for safe-keeping.

One evening at the mid-week service a man sneezed and his false teeth flew to the floor. This was amusing to all but the poor embarrassed man.

At another time a man sitting under the shadow of the pulpit stood up to remove his overcoat and in the attempt both of his coats came off to his elbows. He hauled them up and made a second trial which resulted in the entire length of one white sleeve being exposed to the vision of the congregation. The man sat down promptly in the corner of his pew feeling much too small for the place.

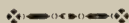
At a morning service a dear old lady came into church rather late and as she walked to her place in the "amen" corner, she was "the observed of all observers" because the feather on her bonnet was standing up like a sentinel. When she cast her eyes about and saw amusement written on every face she knew that she was the cause of it and wondered what was wrong. But a friend sitting back of her, relieved her mind and restored the equilibrium of the congregation by reaching forward and putting the unruly feather in its proper place.

One evening a little boy went to sleep during the sermon and fell off the seat, upsetting the foot-bench. The racket arrested the attention of the worshipers and incidentally awakened the child's father, who lifted the youngster by the back of his coat. All who saw the pantomime—and everybody did—were convulsed with laughter and each one seemed to see amusement from a different viewpoint. It was one of the funniest things which ever happened in our church during a service. There were two ministers in the pulpit—Rev. Dr. Kellogg preaching and Rev. Mr. Magill contributing his “approving presence.” Both said afterwards that they had found it difficult to keep straight faces.

Dr. Kellogg, who had been a missionary in India, told this story. Once when he was preaching to an English-speaking audience in Allahabad in a hall seated with cane-bottom chairs a missionary entered but when she sat down the cane in her chair gave away, she fell through the rim and could not get out without help. Doctor said that was the time he came nearest to laughing in the pulpit. Imagine the feelings of Mrs. Missionary if you can!

Incidents with a local coloring could be multiplied but these are sufficient to show that human nature was the same fifty and more years ago as it is today. The people were not irreverent but were not too “pious” to enjoy a joke or appreciate wholesome fun even at a religious service. The good Lord understood then as he does now.

Ninety-fifth Anniversary



The ninety-fifth anniversary began on Friday evening, August 31, 1917, with an intensely interested and sympathetic audience. The pastor led in a devotional service in which prayer was offered by Rev. Walter Kennedy. Several old hymns were sung—"Rock of Ages", "Jesus Lover of My Soul," and the newer one "The Little Brown Church."

Dr. Hutchison made some introductory remarks explaining why this anniversary was observed. One reason given was that in the natural course of events many who were present then would not be here to celebrate the centenary, which supposition was prophetic. He also contrasted the circumstances of ninety-five years earlier with those of the present day—but said some things have not changed. The grace of the Lord Jesus Christ is the same as are also the hope and love of the gospel. Dr. Hutchison said this anniversary might be considered as preliminary to the Centennial to be celebrated five years hence.

Four papers were read. Paul L. McKenrick's was a History of Kittanning Presbytery; John D. Galbraith's subject was "The Pastors of the Church"; Findley P. Wolff gave a detailed report of the Session, and A. L. Ivory's paper was on "The Membership of the Church."

HISTORY OF KITTANNING PRESBYTERY

Compiled for the Ninety-fifth Anniversary of the First Presbyterian Church, Kittanning, Pa., August 31, 1917.

By PAUL L. MCKENRICK

Kittanning Presbytery in its present territorial extent embraces the district included within the boundaries of Armstrong and Indiana Counties with the exception of a small strip separated by Black Lick Creek. This small portion belongs to Blairsville Presbytery.

The present area and boundaries of the Presbytery are the final results of a series of annexations, partitions and adjustments extending over many years and made from time to time as convenience or necessity prompted the adaptation to the development and growth of Presbyterianism in this particular locality.

The territory embraced by Kittanning Presbytery has been included in whole or in part within the bounds of several Presbyteries. This Presbytery has had an exceptional career, covering more than a century and linking us practically with Revolutionary days.

On May 16, 1781, while the Revolutionary War was in progress the Synod of New York and Philadelphia erected Redstone Presbytery and it was formally organized at Laurel Hill Church, in Fayette County, September 19 of that year. This Presbytery reached "from the summit of the Alleghenies to the farthest western borders of civilization." This continued for twenty years when the Presbytery of Erie was erected and that part of Armstrong County west of the Allegheny River was included in it. After some other changes in boundaries this eastern part of the county became a part of Kittanning Presbytery in 1870.

That part of Armstrong County lying east of the Allegheny River and the county of Indiana continued in Redstone Presbytery until October, 1830, when it became a part of Blairsville Presbytery and continued in this connection until the erection of Saltsburg Presbytery in 1856. It is noted that the part of Armstrong County lying between two creeks—Redstone and Mahoning—and containing one church named "Middle Creek", from its location, was attached to Clarion Presbytery until 1870 when it became a part of Kittanning Presbytery. The Worthington Church was connected with Mahoning Presbytery of the Free Presbyterian Church.

The history of Kittanning Presbytery is to be found in the history of its individual churches, and it is to them we must look for a detailed account of the planting of Presbyterianism in this section of America. From these early churches a composite history may be gathered. Their struggles, spiritual and financial, were many and severe and well worth the thoughtful consideration of coming generations. It is because of their efforts and sacrifices, their steadfast adherence to principle and their faithful living of

the teachings of Christianity amid distressing surroundings, that we as a church are what we are today.

These conditions existed about the close of the Revolutionary War, in Washington's administration; twenty years before Fulton's first steamboat was built, and forty years before a mile of railroad track was laid in the United States. The Indians had been driven out but a few years before. There were but few acres of cleared ground, means of communication were slow, and transportation was of a character which had made little progress since the days of Adam. Foot paths, or badly constructed roads through the wilderness were the only avenues over which travelers afoot and cumbersome wagons might move or be dragged with difficulty. While rural settlements and churches were being established the village of Kittanning had emerged from an Indian settlement to a place of some importance and was the intermediate station between Fort Duquesne—Now Pittsburgh—and French Town—now Franklin.

The development of a new country is first along its waterways due to the easy mode of travel provided and the absence of trails or roads. This explains the prevalence in the states bordering upon the Ohio, of people of the same Scotch-Irish stock and the Presbyterian faith which predominated in the early days in this section. Those early settlers penetrated these western wilds to found homes. They were a sturdy race—many of them Revolutionary soldiers. With the settlements churches began to appear. Churches of other denominations were scattered here and there but few rural districts were more solidly Presbyterian than these in western Pennsylvania and to this day we are in what might properly be called "the stronghold of Presbyterianism in America."

The first churches of which there is record were Bethel and Ebenezer in Indiana County. When we consider the time and place of their formation these names are significant. These churches were organized about 1790.

Records of Redstone Presbytery show that on October 15, 1799, the congregation of Union and Fairfield (now Slate Lick) asked for supplies. So it appears that at the beginning of the last century there were four churches in what is now Kittanning Presbytery—two in Armstrong County and two in Indiana County. In 1810 there were eight churches. In 1830 thirteen. At the

present time this Presbytery contains sixty churches with a membership of 9,743.

The first church buildings were of log construction and of a single type of architecture. The average dimensions were 25 or 30 feet square, one story high, with a door at one or two ends and the pulpit at the side. A window with oiled paper or with small panes of glass added to the comfort of the congregation. The pulpits were of rude construction and the churches considered themselves advanced when they were able to boast of a ten-bushel store-box set upon end for this purpose. The seats were of split logs, smooth side up and set upon four peg-legs. One or two churches boasted of floors, and it is recorded of Bethel Church that it had "neither seats nor fire-place, the congregation making itself as comfortable as possible." In winter the minister frequently preached in his fur overcoat and mittens while his hearers moved about to keep from freezing. The early churches have left some wonderful records and lessons in church finance. Slate Lick issued a call for a pastor about the year 1800 and Rev. John Boyd accepted. The call provided that half of the salary should be paid in cash and the balance in produce—wheat at five shillings and corn at three shillings per bushel. As no amount of salary was mentioned it is to be presumed that this pastor earned his income several times, first by preaching and then by trying to collect whatever the traffic would stand. The pledges were made in this fashion: Mr. A. \$50 and 1½ bushels of wheat; Mr. B. \$67 and 1 bushel of wheat. The aggregate recorded was \$15 and 11 5/6 bushels of wheat. In 1814 this congregation (Slate Lick) called a pastor at \$150 for half his time and one-half of his salary was to be paid in grain. Glade Run (Dayton) church was organized in 1808 but there had been preaching services in the settlement several years before. This congregation claims the distinction of holding the first Communion services in the Presbytery. Their first church was built in 1821. Later when repairs on it had to be made the popular subscription for this purpose read, "Mr. A. gits five logs; Mr. B. gits five rafters." The sexton was to receive an annual salary of \$4.00.

The Rural Valley Church in 1835-40 had about 80 members and was probably the largest congregation in the county. Rev. Joseph Painter served this congregation at this time giving one-

fourth of his time at an annual salary of \$80 payable in produce at the prevailing Kittanning market prices.

The history of Presbyterianism in this town began in 1805 when Rev. Joseph Henderson, pastor of Bethel and Ebenezer churches, on his way from Pittsburgh stopped over and preached in Kittanning. He found a number of the inhabitants desirous of having the ordinances of the church dispensed to them and a request for supplies was made on the 18th of April, 1806. The records show that services were a decided novelty. There were four in 1806; three in 1807; one in 1808; one in 1809, and three in 1810.

In 1822 Rev. Thomas Davis gave six days and during his preaching the people expressed a desire to call a pastor. Accordingly on the 31st of August, 1822, this church was organized with 22 members. A call was issued to Rev. Davis for one-half his time at a salary of \$200 but he declined it. Presbytery appointed supplies till 1830 when Rev. James Campbell was called to the pastorate at a salary of \$300 for three-fourths of his time. He remained one year. Rev. Campbell began his pastorate with a membership of 43, but three years after it was reduced to 26. This was due to various causes and yet during that time a church had been erected at a cost of \$1,510.57. About this time a new era began to dawn and on November 14, 1834, Rev. Joseph Painter was installed pastor at a salary of \$333.33 $\frac{1}{3}$ for two-thirds of his time. A plan of the seats, giving names of pew-holders is preserved. These are familiar and among them will be recognized ancestors of many members of our congregation today: Brown, Lee, Robinson, Orr, Colwell, McCullough, Meredith, Mechling, Galbraith, Hutchison, Copley, Crawford, Arnold, Rohrer and Thompson.

The first Sunday School was organized in 1818 by A. Colwell, David Johnston, Thomas Hamilton and J. E. Brown. This was four years before the organization of the Presbyterian Church. The enthusiasm gradually died out and for years the Sunday School connected with this church lost ground. In 1859 it had only eight teachers and twenty-seven scholars. The system was defective, the methods were antiquated and the idea seemed to prevail that austere piety alone could awaken youthful minds and hearts to an appreciation of spiritual things. The world has learn-

ed that teaching is a science and that the successful Sunday School today, such as we possess is the result of practical business methods applied to religious instruction.

(Here follows an interesting treatise on the different pastors and church edifices but it is omitted because the subjects are written up in other articles in this history.—Ed.)

I have dwelt at length upon the progress of this church because of its prominent position in Kittanning Presbytery and in like or relative measure progress has marked every church in the Presbytery. The missionary ministers of the early days have been succeeded by a fine body of educated men each doing a wonderful work in his particular field. Sixty churches in as many progressive and influential communities are exerting every power to help their sister denominations spread the gospel of Christ. Primitive churches have passed away. New towns, new industries and new people, even from over the seas, are changing this wonderful country and this Presbytery is in the van. Once on the outposts of civilization and dependent it is now spending thousands of dollars for missionary work. 15,000 people of foreign birth, and not speaking the English language, reside in this Presbytery and the Presbytery supports special missionaries and spends thousands of dollars to bring the Gospel, education and American civilization to them.

As a Church and Presbytery we are today what we are because of the faith and labor of those who have gone before. In each generation and place there comes to each one a call for service. If we possess the present with its wealth of achievement, springing from the visions and deeds of the generations gone before, we should catch a glimpse of the boundless possibilities of this Church and Presbytery in advancing Christianity through ages unborn and renew our strength and determination to do our part well.

With Mr. McKenrick's permission the following has been added to his paper.—(Ed.)

PRESBYTERIAL CONNECTIONS

The territory in which Kittanning is situated has been comprised in four Presbyteries. The "First Presbyterian Church of Kittanning" was organized by a committee from Redstone Presbytery, whose boundaries at that time "had no western limit."

In 1830 Redstone Presbytery was divided, the Presbytery of Blairsville was erected and this church became a part of the new Presbytery. In 1856 Blairsville Presbytery was divided and we were included in the division called Saltsburg Presbytery. This arrangement continued till after the reunion of the Old and New School branches of the Presbyterian Church in 1869.

After that a great change in ecclesiastical boundaries was effected which was expressed by the word "reconstruction." With few exceptions Synodical lines were made to conform to State boundaries, while Presbyteries included one or more counties. The new Synod of Erie met in Erie, Pa., July 7, 1870, and the "Presbytery of Kittanning" was formally organized at that place. It included most all the churches in Armstrong and Indiana Counties. Parker, in Armstrong County, is in Butler Presbytery for convenience; Blairsville and a few small churches in Indiana County are in Blairsville Presbytery for sentimental reasons.

Our pastor was a member of the Synod which met at Erie and he told after the meeting that while some of the "brethren" were disputing about something which they thought was of more importance than a name for the new Presbytery Mr. Ewing seized the opportunity and by whatever order of procedure such measures are accomplished, he succeeded in having the Presbytery named "Kittanning".

At the reconstruction in 1870 this Presbytery was one of six assigned by the General Assembly to the Synod of Erie. Finally upon the consolidation of Synods in 1882 it became a part of the Synod of Pennsylvania.

PASTORS OF THE CHURCH

By JOHN D. GALBRAITH

Mr. Galbraith prefaced his paper by showing a curiosity in the form of a deed for a pew sold to his father in 1837 for pew No. 55 at an annual rental of \$20. Pews were sold but the owner was supposed to pay an annual rental besides. Sittings now are all free, and are only personally appropriated for use; if the regular occupant does not use them someone else does, and the regular occupant sits elsewhere.

Mr. Galbraith's subject was "The Pastors of this Church" and he handled his topic in a highly interesting manner as he has a clear recollection of them all with one exception—Rev. James Campbell, who was installed August 11, 1830, and resigned October 4, 1831. The church had no pastor after that till November, 1834, when Rev. Joseph Painter was installed. An interesting episode of this pastorate was the pastor's troubles about the music. A. L. Robinson was leading singer and one Sunday he brought a small melodeon into the choir. This helped the music but also helped to make trouble for Dr. Painter. This was the first instrument in the church and was the occasion for several of our members leaving us and going to the U. P. Church.

The next minister was Rev. Geo. P. Hays, who served for six months but not as pastor.

The third pastor was Rev. T. D. Ewing who came in 1864. A number of other seminary students preached for us at this period, but Mr. Ewing was called. There were 164 communicants when he became pastor but the number increased rapidly. The fourth pastor was Rev. H. L. Mayers who was installed May 11, 1881. During his ministry he suffered an attack of paralysis and was unfitted for the duties of the pastorate for over a year—during which time Rev. Edward Bryan officiated. Finally Rev. W. M. Roulston was engaged as pastor's assistant for a year, and came January 1, 1908. During this time Dr. Mayers' good business abilities were of great use to the church. Mr. Galbraith spoke feelingly of the loss of the pastor by death and the subsequent loss of the church by fire and the return to the old church—now Hose House No. 1 for religious services. Chairs were borrowed from Capt. John Hudson's boat and a pulpit from the Reformed Church. Dances were held in the room during the week but we had possession on Wednesday evenings for prayer meeting. After telling in interesting detail of the troubles incident to filling the pulpit he closed by narrating the choice of the present pastor—Rev. Wm. J. Hutchison, D. D., who was recommended and from the first was blest in being able to unite the different factions in the congregation.

HISTORY OF THE CHURCH SESSION

By FINDLEY P. WOLFF

Mr. Wolff commenced his paper by saying that the Sessional records while furnishing but little information from which the earliest history of the church and of the men who originated and persevered in its establishment can be gathered, does at least give the names and in most cases the time of retirement of the men to whom the early church gave oversight and maintenance of its religious life.

The roll of names of supporters, the name of the church and the names of trustees and elders was made out on Saturday, August 30, 1822—August 31 being the Sabbath. The church was named "The First Presbyterian Church of Kittanning." The Session was formed by the ordination and installation on Sunday, August 31, 1822, of David Johnston, Thomas Hamilton and John Patrick. John Patrick died four years after and Samuel Matthews who was elected to the office, died before his ordination.

No further filling of vacancies appears till 1834 when Thomas Hamilton died and Hamlet Totten was installed as elder. Mr. Totten was later dismissed to the Rural Valley Church where he died.

In 1839 Charles Montgomery, John Hood and A. L. Robinson, were installed elders and Alexander Colwell and J. R. Johnston were set apart as deacons. In 1850 James Patrick and S. S. White and in 1856 James S. Quigley were severally inducted into the office of elder and became members of the Session.

After ordination the record is meagre relative to individual members of the Session but from other sources it is found that of the eleven who were members prior to 1850 four had died before 1883.

In 1860 Col. J. B. Finlay, John Robinson, Marcus Hulings and P. K. Bowman became members. In 1868 Col. J. G. Parr and J. E. Brown were installed and in 1869 Wm. H. Jack. In September, 1868, Elder P. K. Bowman was elected Clerk of Session succeeding J. B. Finlay.

No apparent change was made till 1877 when James Martin, George W. Doverspike and Robert S. Slaymaker were ordained. The membership of the Session then was Wm. H. Jack, Jas. S.

Quigley, James Patrick, James Martin, P. K. Bowman, R. S. Slaymaker and G. W. Doverspike. In 1885 an election resulted in the choice of Andrew Thompson, Findley P. Wolff and Robert W. Cowan. Up to this time the elders were elected for a lifetime. They might retire from active membership in the Session or be removed for unfitness but did not cease to be elders because of retirement or removal to another church. Of the Session of 1885 Findley P. Wolff is the only survivor. In 1900 it was resolved to elect seven additional elders and seven deacons. Those elected were—Elders, John D. Galbraith, Edgar A. Adams, W. F. Stitt, J. H. Lawson, O. N. Wilson, and Jas. G. McCullough; Deacons, Wm. Wible, M. L. Bowser, E. T. Hutchison, R. E. Kennerdell, Geo. K. Peacock and Edwin Wilson.

In 1905 Paul L. McKenrick, Robert Heffelfinger and E. T. Hutchison were elected to fill vacancies on the board of elders and Messrs. Galbraith, McCullough and Wilson were re-elected.

In 1910 the congregation reduced the term of office of elders and deacons to three years and under this adjustment elected Jno. D. Galbraith, E. T. Hutchison and P. L. McKenrick for three years, J. G. McCullough, O. N. Wilson and Andrew Brymer for two years, and M. L. Bowser and Dr. R. Rudolph for one year.

CHURCH MEMBERSHIP

By ALFRED L. IVORY

The fourth paper was contributed by A. L. Ivory on the "Membership of the Church" from date of organization August 31, 1822, to August 31, 1917. At the outset Mr. Ivory illustrated the growth of the church by the story, from Ezekiel 47:1-13 of the small stream of water which grew in volume till it could not be passed over and which enriched the desert through which it flowed. He likened the origin of the Kittanning Church to the start of this stream. The beginning 22 souls—he said—was small but as the years rolled by it became a great river, including the lifestream of 2603 souls.

He spoke of the sacrifices and devotion of these people who were not only active in the church but were prominent in business and public affairs; builders of financial institutions, industries and commerce; fathers and mothers of families whose descendants

are prominent here today—the Plymouth Rock pioneers of Kittanning.

Mr. Ivory mentioned that it was by the will of one of the first elders that a bequest of \$400 was made towards a neat brick building to be called "The First Presbyterian Church."

The lot on South Jefferson Street was purchased June 30, 1830, from Jacob M. Wise, of Greensburg, and was conveyed to David Johnston, John Galbraith, Alexander Colwell, Samuel Houston and Samuel S. Harrison, trustees. The lot had passed through many owners' hands in a short time and was finally sold for \$150.

The church applied for a charter which was granted in 1841 when it was duly incorporated. A supplement was added to the charter in 1865 and was signed by Robert McKain, J. A. Colwell, Robert Orr, T. C. McCulloch, James McCullough, P. K. Bowman and J. V. Painter, Trustees.

The gradual growth of the church up to the present membership was given in detail and Mr. Ivory also read the names of prominent families still connected with this church—descendants of its first members. He concluded with an eloquent tribute to the faithful service of those who had passed away and closed by quoting from Rev. 14:13.: "Blessed are the dead which die in the Lord; yea, saith the Spirit that they may rest from their labors and their works do follow them."

HISTORICAL SERMON

The observance of the ninety-fifth anniversary of the organization of the First Presbyterian Church, which commenced on Friday night, culminated on Sunday by the delivery of an anniversary sermon in the morning by the pastor, Rev. Wm. J. Hutchison, D. D., and the reading of interesting papers relative to the history of the Sunday school by Miss Lydia Robinson and others who have for many years been active in that field of the church's work.

The subject of the sermon was "Our Sainly Benefactors." The address was based upon two texts—"Remember the days of old, consider the years of many generations;" Deut. 2:7, and "Other men labored, and ye are entered into their labors." John 4:38.

"Four score and fifteen years ago, a little band of godly men and women holding the doctrines of the Presbyterian faith, duly constituted this church to the glory of God, and the worship of Jesus Christ.

"They were making history that day, and to us the work of Saturday, August 31, 1822, was a good day's work; better perhaps than was supposed by those who did it. They laid the foundation, and others through the years have been building thereon. Their's was pioneer work, but it was of the greatest importance as all such work has been. In passing along the street I have often stopped to watch the masons placing the foundation stones of an immense building in an excavation feet and feet below the level of the pavement. It has always been God's way to take a humble man and make his deeds or inventions the foundations of great institutions and achievements. It is so with the man whose back was bent in bearing his burdens, who conceived an ingenious way of transporting them and rounded out the first cart wheel. His was a great invention; without him modern transportation methods would have been impossible, without him there could have been no "Twentieth Century Limited."

"One day a rude savage stood on the banks of a swollen stream watching logs and other debris floating by, and a bright idea was born in his primitive brain—he would make a raft by binding a number of logs together, and to his genius we owe more than to the designer of the great modern steamship. What these men did for the material world, these pioneer folks did for this church and this prosperous and happy community. Upon their faith and labors the great temple of this congregation has been built. Today we pause to pay a tribute of respect and gratitude to their memory, and to recall the spirit of love, loyalty and sacrifice with which they planned and labored. To them we are greatly indebted; they are our saintly benefactors. But as we turn now to the deeds of the past, what memories they stir! In what barren austere surroundings they met in those early churches. The open door afforded the only means of ventilation. It was not stained glass through which the light filtered, but oiled paper instead. They sat not in comfortable pews with velvet cushions, but upon rough hewn benches without backs. They could not turn a switch and flash on the electric lights flooding the room with their soft

mellow glow, but they were content with the tallow dip. No great organ with its majestic tones led the worshipers praise, but they sang the songs of Zion, line after line, as the precentor directed. The automobile, the telephone, the telegraph and railroad had not yet made their advent, neither did the first steamboat ascend the Allegheny river to this point until years later.

"This was then the far west, and Kittanning was an outpost, a mission of western civilization. How different today! A thriving little city of nearly 10,000 souls in the very heart of the greatest industrial center in all the world. Their advantages and opportunities were limited—their influence almost if not entirely confined to the 325 souls who then lived in the village. Ours know no limitations. Steam and electricity eliminated time and space and brought the whole world to our doors, and men of every race and tongue are our neighbors now, and we are more conversant with the things which are taking place in Europe or even far off China or Japan than they were with the doings in the nearest settlement. Life today is intensified a hundred, yea a thousand fold, and it means and can be made to count for proportionately so much. I think that we should reverently thank Almighty God that our lot has been cast in this enlightening community—in this golden era of the world's history. Shall we be indifferent to our great, far-reaching opportunities? Shall we spend our precious lives in merely dreaming and drifting? Be strong! We are not here to drift: we have hard work to do and loads to lift. Shun not the struggle, face it! 'Tis God's gift. Be strong.'

"Eight years after the organization the congregation was encouraged by a bequest of \$400 in the will of Thomas Hamilton, who had served as a ruling elder since its inception, to undertake the erection of a house of worship—the first church building to be erected in this community. This church was built on South Jefferson Street on the lot now occupied by Hose House No. 1. This served the congregation a place of worship for 26 years when one corner gave way and being a brick structure, it was irreparable. The building now used by the Hose Company was erected at a cost of \$3,900. How swiftly earth's generations pass. The pious that moulded the brick and carried and cut the stone and fitted them into their places have long ago crumbled into dust. Where are the thousands who have knelt within these

sacred precincts in humble reverence with sin-burdened hearts and tear-bedimmed eyes, who poured their woes and sorrows, their trials and disappointments into the sympathetic ear of the Man of Sorrows? The great company of them have passed down into the valley of the shadow. The names of many of them have even been forgotten.

"Others sleep in the old graveyard, neglected and overgrown with weeds and underbrush, and their graves, if reports are to be credited, are nightly made the scene of wild and drunken orgies."

"To my mind, it is a shame and a disgrace—a reflection on our civic pride, and reveals a lack of appreciation of the labors and sacrifices of these splendid pioneers who have bequeathed us a noble heritage. Some one surely can be made responsible. Wherein rests the title? In the county? If so, the County Commissioners ought to be requested to act.

"With the passing of the men and women who played an important part in the early history of this church, we are reminded of the vanity of earthly aims and aspirations, and the utter folly of our jealousies, enmities, and bitter contentions. Some aspired to wealth and fame and position as men do now; some no doubt were envious and uncharitable, and bitter in their contentions. But time has levelled all differences, and silenced their bitter, unfriendly criticisms. Side by side they sleep in the solemn resting place in the tomb. We do not so much as recall the things in which some of them may have taken pride. Their differences and disputes are never mentioned except to provoke a smile. The generation yet to be born will never ask whether we were rich or poor; they will laugh or pity as the mood may be at our charitable deeds, and our un-Christian treatment of a fellow disciple. We laugh at some of their short sighted methods and narrow ideas. We do not become wrought up when we are reminded of their spirited debates concerning election, predestination and infant damnation. We smile at the 'tempest-in-a-teapot' affair which was created by introducing the first little old melodeon. The pews in the first church had doors on the sides with locks—for what purpose the door and the lock? I don't know, unless it was to keep the children in during the long sermons, and to bar out suspicious looking strangers. Deeds for the pews, such as are today given for a cemetery lot, were drawn and executed in all

seriousness. A lesson is here for those of us who were born in the nineteenth century and imbibed its old fashioned ways and notions—we can't and we are foolish to try to force our strait-laced ways and our foggyish ideas upon those who have been born in this restless, progressive twentieth century. In those good old days, some folks actually left the church because innovations were introduced—their presence must have been missed in those days when the membership was small; but the congregation moved on without them. They were not indispensable. No one ever is to the life of the Church of Christ.

“Where are those fathers and mothers of Israel? One by one they answered the call of the grim reaper, or moved out of the bounds of the congregations, and yet others came to take their places, and the church grew and prospered. This thought should make us humble—we each one have a work to do, but we are not indispensable. We will pass out shortly, and some wiser and perhaps more Christ-like will take the place made vacant, and the work will go forward with leaps and bounds. “God buries his workmen, but carries on the work.” There is a unity in gospel work. One sows and another waters, and still another reaps.

“That August day ninety-five years ago marks only a very small beginning—only 22 members—but we are warned not to despise the day of small beginnings. I have stood at the headwaters of the Allegheny river up in Potter county; I have looked upon it as it flows past our city; I have seen it when its waters have mingled with the Monongahela and formed the beautiful Ohio; I have stood on the banks of the Mississippi great father of waters ever growing in volume and wonder on its way to the gulf. Twenty-two that day, but almost 2,600 people since have identified themselves with the congregation. Hundreds have literally entered the doors of its sanctuary to find them the very gateway to heaven. Other thousands have worshiped here, and have gone to live in a closer fellowship with the blessed Christ.

“Moses says, ‘God is a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generation.’ Thank God the seed of sin dies out. Not so with the seed of righteousness—it never dies out. The psalmist says “The mercy of the Lord is from everlasting to everlasting upon them that fear him and his righteousness unto children’s children.’ Five of the

22 charter members have lineal descendants in active fellowship today. There have been congregational misfortunes. As with Christ, who must needs go through Samaria, and there at the well found opportunity to deliver his message to the people, so have we had to 'go through Samaria.' It is a tribute to the zeal of your pastors that you have had but four in eighty-three years."

59 YEARS A SUNDAY SCHOOL TEACHER

Miss Lydia Robinson, of South Water Street, this place, who has just completed her fifty-ninth consecutive year as a Sunday school teacher probably enjoys the distinction of being the oldest Sunday school teacher in the point of service in the county. Several years ago she was among the very few teachers in the State to receive a medal from the Pennsylvania State Sabbath School Association for half a century of faithful service. Miss Robinson's labors have all been confined to the First Presbyterian Sunday school of Kittanning and she read the following interesting history of the school last Sunday morning in connection with the church's ninety-fifth anniversary:

"This Sunday school is a successor of a Union school which history says was organized in 1818. Several years afterward denominational schools were established but as all Sunday school records were lost when the church was burned a few years ago I do not know when the Presbyterian school was organized. I only remember of my father leading me there when I was a very little girl. The church was then on the site of Hose House No. 1 and was a square building of one room, also used for the church services. The class occupied a long pew, the teachers kneeling on the seat in front or standing while teaching. Until several years later there was no musical instrument, the tune being raised by some one, usually Mr. A. L. Robinson, who was the 'soul of music' and who was so much interested in that part of the worship that afterwards he carried a small melodeon from his home to the church every Sunday. After the church was built which is now used by Hose Co. No. 1, an instrument called a Harmonium was bought and was used in both church and Sunday school. It was quite large and was brought from choir loft to Sunday school room and returned for the respective services. There was a ring in each

corner, through which poles were put and in this way it was carried by two young men. There was no music for the hymns, no responsive readings and no quarterlies as we have now for the scholars. Teachers had helps but they were inferior to what we have today. For a long time the lessons were in the Gospel—generally in Matthew and once we studied the book of Acts. There was no changing from the New to the Old Testament and we studied straight through a book. The scholars were required to memorize the whole lesson and the Superintendent gave out on one day what would be the lesson for the next. Some teachers expected their pupils to learn Psalms and other portions of Scripture for which rewards were given. All were required to learn the catechism and recite it in class. Then we had a public examination of the lesson almost every day. Sometimes a stranger present spoke and in this way occupied the time. Catechism questions were also asked by the Superintendent and answered either by one class or the whole school in concert. It is to be regretted that these features are not more insisted upon in these days of special privileges. There was a time when no offering was taken and I do not know when this was introduced. At first it was small and was given to Foreign Missions—now it amounts to hundreds of dollars and is distributed through various channels of benevolent work. We always had library books and Mr. W. B. Meredith was for many years one of the librarians but I am not certain that we had papers in my earliest recollection. Instead of the congregational picnic as we have it now there was a celebration of the 4th of July held in a nearby grove if weather permitted. To this teachers and scholars walked in procession. Later we went to Mergenthaler's Grove—three miles out by hired or private conveyance which was rather a tedious undertaking. There was not much trouble in getting there but no guarantee as to when we would get back, which was often late in the evening. Sometimes we went by train to a grove near Templeton and spent the day, where amusements were about the same as we indulge in these days at Lenape Park. The Superintendent was elected quarterly by a vote of the school and often succeeded himself. That custom was, however, discontinued and Mr. J. E. Brown and Mr. Doverspike each held the office for many years and died in the harness. Now the Session elects all Sunday school officers annually. Until Dr. Mayers

became pastor we had no observance of Christmas in any way. He introduced the custom of each teacher and scholar bringing a donation of food or clothing, or materials which was afterwards distributed to the poor. This was continued as long as there appeared to be a necessity for it. There were also prizes given for attendance and recitations in connection with it, as we have now. What was once small in its beginnings and primitive in its methods and equipment is now a front line school, organized in every department—the largest in the county and we trust doing a good work for Christ and his church. Just let me digress here to say that my teacher was Mrs. Samuel Crawford, whose record as a teacher was longer than mine has been. She continued in the work sixty-two years till laid aside by feeble health a year previous to her death. Dr. Hutchison has asked me to give some of my experience as a teacher. To be brief will say that I have had five classes. First a class of boys which I taught for twelve years but do not remember the circumstances which brought me to the second class of boys. After them a class of girls who remained with me for several years, generally until their marriage or removal from the town. When there were only a few left they went into other classes and I was given a class of lively boys whom I enjoyed with numerous changes of personnel for about twenty years. The Session wrought havoc with this class by with one “fell swoop” taking several of my most regular scholars for Sunday school officers. Removals of families or individual members from the town and the absence of others who “had married a wife and therefore could not come” reduced the number and it was thought best to let those remaining go into other classes. All my classes are well represented in the different activities of the church. Two are in the choir, one is Sunday school superintendent, another church treasurer, while one or more is on each of the Boards of Trustees, Deacons and Elders. Men from all these classes fill positions of usefulness and trust in our own community and their line reaches across the continent. A few years ago two of them were in Alaska. Another has a Government position in the Bureau of Education in the Philippine Islands. The women, as wives, mothers and home keepers, or in the business world, are doing their part as well. Two of them married ministers. This brings me to the present and my class of fine, interesting, and promising boys.”

PAPER BY MRS. ELIZABETH BOWMAN
SLAYMAKER

When you hear that I remember sixty, or more years ago, before the days of kerosene, when lard oil was used in lamps, you may think I am an old woman; but when you hear that once I was at German Lutheran Church and they had a beautiful large brass chandelier lighted with candles, you will feel sure of it. My father once said, "It is hard for an old man to realize he is an old man"; it is the same with an old woman. But, when I look around and see how few are here now that were with us in the long ago, that is another story.

My first recollection of our church, is of the one which is now Hose House No. 1, and we did not have a beautiful, well-equipped room, but a low, dark, gloomy basement. To add to the homeliness, there were four large stoves, surrounded by sheet iron, with which the auditorium was heated. The floor was bare, the seats were high-backed pews taken from the old church. There was no musical instrument, but we had a good Sunday school, and good music, too. Mr. A. L. Robinson led the singing, and he was splendid. We could not help singing with him. He was enthusiastic, and when excited, would sometimes stand on a chair and wave his arms which amused the children very much. Were he living today, he would be called a singing evangelist whose services would be sought, and well paid for, but there were no charges then. Everything was voluntary. Permit me to read an extract from Col. J. B. Finlay's "Reminiscences"—(This will be found elsewhere in this history.)

In later years, we had a large instrument which had loops on the sides and it was carried from the gallery in the auditorium by poles put through these loops, then carried back for the church services.

Mr. Jack followed Mr. Robinson, and I will here pay tribute to Miss Jennie Jack, who so freely gave her time and her beautiful voice to all church services. I do not remember all who assisted, but Mr. "Joe" Painter led the Sunday school choir after we came into the new church.

It is fifty years since I commenced to teach. My first class was girls, some have passed away, some are grandmothers, so you

see I am a Sunday school great grandmother. Four years later I dropped out of the work till my children were all old enough to attend Sunday school. I have been teaching boys for about thirty-five years.

In the early eighties, the old basement was wainscoted, frescoed, carpeted and seated with chairs.

I have an autograph album presented to me by one of my boys in 1889, in which are the names of teachers and officers, also members of my class at that period, as follows: Rev. H. L. Mayers, pastor; Mr. George W. Doverspike, superintendent of Sunday school; Mr. George T. Crawford, secretary; Miss Mary Q. Sloan, assistant secretary; Miss Lydia M. Robinson, treasurer; and Mr. Richard E. Kennerdell, librarian. The teachers were Col. J. B. Finlay, Mr. J. A. Colwell, Mrs. Maggie B. Doverspike, Miss M. M. Stonecipher, Mr. Philip K. Bowman, Miss Sarah J. Bowman, Mrs. Virginia G. Peart, Mr. W. L. Peart, Mrs. Samuel Crawford, Mrs. Asenath Kennerdell, Miss Jennie E. Burnham, Miss Lydia M. Schotte, Miss Lizzie Stewart, Mr. Henry Bayha, Miss Mary J. Robinson, Mr. J. S. Bowser, Miss Jane B. Colwell, Miss Caroline R. Crawford, Mr. James Martin, Mr. Findley P. Wolff, Miss Esther E. Sloan, Mr. Joseph Painter, Mr. R. B. Ivory and Mrs. R. S. Slaymaker.

There were seven members of my class, as follows Charlie Weylman, Hays McDanald, Mack Rupp, Robert Brown, Horace R. Sloan, William Wible, Elmer E. Giles, Andy Waugaman, E. Taylor Hutchison, Harry Ritchart, Abram Cook, Harry Heilman.

The One Hundredth Anniversary Program

SUNDAY, AUGUST 27TH, 1922

MORNING SERVICE 10:00 A. M.

Organ—"Spring Song" - - - - - Hollins
Organist—Miss Ilma Fox
Anthem—"Grieve Not the Holy Spirit" - - - - Stainer
Duet—"Still, Still With Thee" - - - - - Nevin
Mrs. Joseph Henderson and Mr. Frank J. Atkins
Scripture Lesson—Psalm 46; Luke 14:16-24; Matt. 28:18-20
Sermon—"Centennial Memories—Our History and Its Lessons" - - By the Pastor, William J. Hutchison, D. D.
Hymns—82, 286, 611

SUNDAY SCHOOL SERVICE, 11:00 A. M.

HARRY J. WALTER, *Superintendent*

Orchestra Prelude
Children's Chorus
Prayer—Rev. Harry C. Hutchison, Shelby, Ohio
Address—"The Relation of the Church and Sunday School"
- - - - - Prof. James F. Ewing, of Pittsburgh, Pa.
Addresses by visiting pastors and friends.

EVENING SERVICE AT 8:00 O'CLOCK

Organ Prelude—"Am Meer" - - - - - Schubert
Prayer—Rev. E. B. Dwyer
Anthem—"Rejoice Greatly" - - - - - Woodward
Solo—"God Shall Wipe Away All Tears" - - - Caro Roam
Mr. Frank J. Atkins
Sermon—Rev. Andrew Ivory Keener, Clinton, New York
Prayer—Rev. Lyman N. Lemmon
Hymns—353, 554, 74

TUESDAY, AUGUST 29TH, 1922

POPULAR MEETING

8:00 P. M.

Auspices of the Men—Hon. Wm. B. Meredith, Presiding

Organ Prelude—"A Song of Gratitude" - - - - - Cole

Male Quartette

Prayer—Rev. H. M. Carnahan

Addresses—

"The Church of My Boyhood" - - - - - -

- - - - - Gen. Willis J. Hulings, Oil City, Pa.

"The Men and the Sunday School" - - - - -

- - - - - Hon. Samuel B. Cochran, Brooklyn, N. Y.

"The Rock from Whence Ye are Hewn" Prof. James F. Ewing

"The Young Presbyterians of America" - - - -

- - - - - Prof. Philip Slaymaker, Lincoln, Neb.

Impromptu addresses by others

Music—Male Quartette

Hymns—560, 498

WEDNESDAY, AUGUST 30TH, 1922

POPULAR MEETING

8:00 P. M.

Auspices of the Women—Miss Juliette Robinson, Presiding

Organ Prelude "Isle of Dreams" - - - - - *Forjussen*

Scripture read by Mrs. J. P. Culbertson

Prayer—Mrs. Wm. J. Hutchison

Anthem—"Praise the Lord" - - - - - - *Elvy*

Addresses—

"Presbyterian Missions" - - - - - - -

- - - - - Mrs. Paul W. McClintock, Laurel, Miss.

"Winning the West for Christ" - - - - - -

- - - - - Rev. Chas. H. Bierkemper, Winchester, Ida.

Addresses by others

Hymns—398, 409

THURSDAY, AUGUST 31ST, 1922

8:00 P. M.

ONE HUNDRED YEARS OF HISTORY AND SERVICE

Organ Prelude—"Supplication" - - - - - *Frysinger*

Prayer—Rev. Tage Tiesen

Anthem—"The Night is Far Spent"

Address—"Keystone State Presbyterianism" - - - - -

Rev. Wm. R. Craig, D. D., Moderator of the Synod of Penna.

REMINISCENCES AND FRATERNAL GREETINGS

Rev. Robert C. Bowling, D. D.

Rev. A. E. Curry

Rev. Walter Kennedy

Rev. Elder D. Crawford

Rev. Harry C. Hutchison

Rev. Harry B. Clawson, Moderator of the Presbytery of Kittanning

Hymns—810, 665

Reception and Social Hour

FRIDAY, SEPTEMBER 1ST, 1922

8:00 P. M.

PREPARATORY SERVICES TO THE COMMUNION

Organ—"Berceuse" - - - - - *Kinder*

Prayer—Rev. Earl W. Terry

Anthem—"Sanctus" - - - - - *Gounod*

Scripture Lesson - - - - - Rev. Basil A. Murry

Sermon—Rev. Calvin C. Hays, D. D., Moderator of the 134th General Assembly of the Presbyterian Church in the U. S. A.

Solo—"Bow Down Thine Ear" - - - - - *Brahms*

Mr. Frank Atkins

Prayer—Rev. Robt. C. Dodds, D. D.

Hymns—321, 379

SUNDAY, SEPTEMBER 3D, 1922

MORNING SERVICE, 10:00 A. M.

Organ—"Solemn Prelude" - - - - - *Faulker*

Anthem—"Art Thou Weary" - - - - - *Schnecker*

Reception of New Members

The Sacrament of the Lord's Supper will be Administered.

Prayer of Dedication

Hymns—326, 337, 292, 495

EVENING SERVICE, 8:00 P. M.

Organ—"In the Twilight" - - - - - *Harker*

Anthem—"Out of the Deep" - - - - - *Bartlett*

Solo—"O Lord Rebuke Me Not" - - - - - *Allitson*

Mrs. Jos. N. Henderson

Sermon—Chancellor Samuel Black McCormick, D. D., University
of Pittsburgh.

Hymns—143, 522, 706

OUR WELCOME:—"Our latch string's always
hangin' out for true friends old and new. Come
inside—our hearth is wide—we've saved a place
for you."

SERMON DELIVERED AT THE 100TH ANNIVERSARY OF THE FIRST PRESBYTERIAN CHURCH, KITTANNING, PA., SUNDAY, AUGUST 27, 1922.

By REV. WM. J. HUTCHISON, D. D., Pastor

"CENTENNIAL MEMORIES: OUR HISTORY AND ITS LESSON"

"We have heard with our ears, O God, our fathers have told us what work thou didst in times of old."—Psalms 44:1.

"The Lord make His people an hundred times as many more as they be."—I Chron. 21:3.

We stand today on historic ground. Around us cluster the memories of two hundred years or more. Both history and tradition speak of this favored location as the home and hunting ground of the Indians for long years before the coming of the white man. Here dwelt the Lenni-Lenape. Their council fires were lighted on yonder hills. Here Cap't Jacobs, a Sachem of savage might and influence, built his wigwam. Here came his neighbors, the Shawnees and representatives of the famous Six Nations; here he was visited by Shingas, king of the Delawares on important occasions of war. But their feuds are ended. They vanished before the pale-face like a vision of the night. Kittanning marks the site of a battle, the issues of which are far reaching in their influence on life and destinies of the nation. This was one of the battle grounds on which it was determined that the language, the laws and customs of Western America should be English and not French. Both the English and French governments claimed a large portion of the territory west of the Allegheny mountains. In order to establish their claim to the disputed region, the French stored their firearms, gun-powder, and provisions with Capt. Jacobs at his fort; and, allied with the Delawares and Shawnees, committed fearful outrages upon the settlers of this region. To put an end to these depredations, Lieut. Col. John Armstrong led an expedition against Kittanning, and by a victorious battle overthrew the Franco-Indian power, liberated many prisoners, and secured peace and happiness for the early home-makers in Armstrong County.

The welcome news of Col. Armstrong's achievement soon spread far and wide; then our brave forefathers, with their wives and children placed on mounted pack saddles, wended their way, by "Indian Trail", to this land of promise. Many of the first settlements in western Pennsylvania were made by the Scotch Irish, a brave, hardy, industrious, thrifty, independent people, with strong attachments for the Presbyterian faith. On coming to this new country they did not leave their religious convictions behind; they came to make permanent homes for themselves and their children, and in their strong and firm faith in God, they not only erected altars of prayer and praise in these homes, but they also built Houses of Worship whither the families went up, first, to worship their God; and second, for moral and social advancement. It is around one of these sacred retreats, that our hearts, our thoughts and our words shall center this morning. As early as 1806, a number of persons, drawn together by their Presbyterian faith and calling themselves the "congregation of Kittanning" made application to the Presbytery of Redstone for supplies. In response to this application, the Rev. Joseph W. Henderson, pastor of the Ebenezer Church, Indiana County, visited this place on 2nd Sunday of June and preached a sermon to the infant congregation. So far as the record shows, Mr. Henderson was the first minister to hold divine services in Kittanning. During the following sixteen years, the Presbytery appointed various clergymen laboring within its bounds to visit and conduct the public worship of the congregation, and to perform such other ministerial duties as the field required. In May, 1822, Mr. Thomas Davis came to Kittanning by appointment of Presbytery; he seems to have made a most favorable impression on the community, and the Presbyterian people became desirous of organizing a church, and of calling the young minister to the pastorate. As he was only a Licentiate, he invited Rev. John Andrews to officiate in the organization of the church. Accordingly on Sunday, August 31, 1822, divine services were held in the Court House, on the corner of Market and Jefferson Streets, and after a sermon by Mr. Davis, Rev. John Andrews formally organized the First Presbyterian Church of Kittanning, with twenty-two members. Messrs. David Johnston, Thomas Hamilton and John Patrick were installed as ruling elders, and on the following day, September 1st, the Sacra-

ment of the Lord's Supper was observed. The first call made, was for Mr. Thomas Davis, for one-half of his time at an annual salary of \$200. This call was not accepted as Mr. Davis was led to locate elsewhere within the bounds of the Presbytery of Redstone. It is worthy of notice that the third pastor of the church, Rev. Dr. Thomas Davis Ewing was a namesake of the Rev. Thomas Davis.

The last of the charter membership to depart this life was Mrs. Susannah Johnston Barnett; she remained in active membership of another church until the day of her death, April 30, 1879, in the 98th year of her age. The lineal descendants of at least four of those original members are actively indentified in the worship and work of the congregation at the present time. It is indeed a memorable event which we commemorate today. "Our fathers have told us what work thou didst in times of old." They built more wisely than they knew. The noble little band of 22 has grown in one hundred years into a congregation of more than a thousand. In round numbers three thousand persons have been received into the membership of the church, two-thirds of the number in the last thirty-seven years, and one-third, or the last thousand, have united with the church in the past fourteen years. When the church was organized, the services were held in the Court House.

In the century four buildings have been erected and dedicated to the worship of God, the first in 1830 and the present one in 1911; the first at a cost of \$1,500.00, the present one at approximately \$150,000.00, and at the present cost of labor and materials, it is estimated that this edifice could not be replaced under \$250,000.00. Let us not underestimate the work which our fathers did in faith and prayer that August day one hundred years ago. They laid deep and firm a foundation on the everlasting Rock of Ages upon which it has been our sacred privilege to build. Let us recall the times and conditions under which they lived and labored. The retrospect may serve to awaken our gratitude, inspire us with hope and confidence, and teach us valuable lessons for the future.

One hundred years ago, the American union consisted of twenty-four states, all lying east of the Mississippi river with the exception of Missouri which had been admitted as a state the previous year. The population of the United States was 10,000,000

and James Monroe was President of the United States. The second war of Independence was brought to an end seven years before and the country was arising from the disastrous effects of the same. Three years before the first steamship had crossed the Atlantic from Savannah to Liverpool, but the wonders of steam locomotion had not dawned upon the world, for no steamboat had yet plowed the Allegheny's waters, and not a mile of railroad had been laid in all this land. It was the day of the stage coach, of the floating raft, and the saddle horse. The tallow dip lighted the home and served to dispel the darkness for the evening service if one should be held. The pulpit was an inverted box, the seats were rude benches with unimproved backs, the floors were bare, and the windows of unstained glass. The music was led by a precentor for the church organ had not yet made its advent to disturb the peace of a single congregation. The moral condition of the communities was the cause of widespread dismay in those times. It looked to good people as if the foundations of social order were going to destruction. As a result of the aid which France rendered in the Revolutionary War, strong sympathy for that country was felt; even the influences of French morals and infidelity were widespread. Atheism was bold and defiant. Christians grew weak in their own eyes and sought help from the Lord. But out of the darkness a new day was dawning. Great moral questions began to agitate the minds of Christian people as a revival of religion swept through the land. If men were bold in sin, other men became bold in stating their religious convictions. One hundred years ago the viciousness of dueling was freely condemned; the church was being awakened to the sin of human slavery. These questions have been settled for all time, but now as then great moral questions confront us, they too will be settled and forgotten only when they have been settled aright. This church, rendered a loyal and patriotic service in the Great Rebellion—those who sympathized with the South found it best to withdraw from its membership; again in the Great World War, this congregation responded with alacrity to every patriotic call; its pastor and more than seventy of its men saw service in the various branches of the Nation's military forces. We rejoice today that through all the strife and vicissitudes of a hundred years, it has never been untrue to the faith of the fathers,

or to any great moral or patriotic duty. It has never gone back at any time from its polity, doctrine or discipline.

We have been sometimes represented as almost too deep a blue for the current of public thought of the world, and as standing so straight that we bend over backward. But there is nothing in all this for which we need to blush in an age so rife with frantic efforts to eliminate all trace of the supernatural from the works and word of God, and all semblances of moral restraint over human selfishness and greed. We rejoice that it has been ours to see public opinion in many things coming to our way of thinking, rather than out trucking to the whims of a godless age.

From this church has gone forth a host to publish the glad news of salvation and to let their light shine before the world, devout men and women, missionaries of the Cross, preachers, teachers, lawyers, physicians, noble souls born here and born again into the everlasting kingdom of our God. Some are still here giving their best, some are active in other churches here, and elsewhere throughout the length and breadth of the nation. Then there is a great cloud of the glorified that have gone up from these courts after toil and prayer, after the tenderness of this friendly communion, the thrilling touch of heart to heart, of ordinance and privilege, in smiles and tears—gone through the gates of the Eternal City to walk the streets of gold and to strike glad hands by the River of Life. The four former pastors have long been gone, and have often met in session with the elders of other years and with the members of their former congregations. Some have left us only as it were but yesterday. We miss their familiar faces, grasp of their warm hands, and their words of cheer. And here we stand gazing after them, and saying with the poet,

*"Oh, for the touch of a vanished hand,
The sound of a voice now still."*

For a hundred years the doorways of this church have been thronged by those who have felt the need of God in their lives and have come here to pray; for a hundred years the unsearchable riches of Christ crucified for sinners has been faithfully preached; and for a hundred years through sunshine and rain, in peace and war, this church has been in touch with the moving masses of mankind. Who then can begin to measure the good or weigh the influence of these men now silent as the years? This much we know, they have been the very salt of this community; the mould-

ing influences for righteousness which have long outlived their generation. Stern may have been the morals, exacting their theology, puritanical their ideas, but these are the forces that have evermore made the true men and women of the ages, the true patriots and philanthropists of the world, heroes and heroines for God and truth, despite the jeers of the vulgar crowd.

Such is the service rendered by religious men, Christian men, to our country and to the world! This dear old church has been in such a service for a hundred years, keeping equal pace with the life of our city and the nation. May we not look back today with joy and wonder and with special thanksgiving to Almighty God! And shall not our most earnest prayer ascend to the throne in the devout words of Joab of old, "The Lord make his people an hundred times so many more than they be?" And in giving voice to this desire, we remember that the efficiency of any church is not measured by the length of its roll, or the wealth it commands, so much as by the spirit in which we preach and practice the doctrines of the Nazarene, that divine and God-sent teacher of the human race.

These pioneers who planted here a vine and watered it with their tears, and digged about its roots while bending on their knees, knew not the significance of what they were doing; even yet they know but little of what they did; nor will they know the extent thereof, until the last weary soul fainting under the burden of sin, and hungering for the grapes of Eshcol, shall rest beneath its sheltering bowers and find in it an arbor leading into the doorway of heaven's eternal home. Eternity alone can tell the blessings which this church has conferred in the past. What shall the future be? That depends upon us. Standing, therefore, by this centennial mile-post, and looking back upon what our fathers have done for the church, the nation, and the world, shall we not be inspired with quiet, confidence and lion-like courage? If they under their limited circumstances and confronted by conditions of abounding vice and corrupt philosophy, built so largely and so wisely through faith in Christ, how much more should we through faith in His Name? But our fathers not only worked and endured with a mighty hope and invincible patience to establish a kingdom, but they labored to instruct younger hands and minds more alert to carry forward the good work when they must lay

it down. They brought their children and their children's children up in the nurture and admonition of the Lord. We too must seek to lead our sons and daughters into the kingdom and train others to carry on when our sun shall go down. In all my personal experiences in connection with this church nothing for which I am more grateful, nothing for which I more earnestly and more devoutly thank God, than for our Christian young people, our sons and daughters, and for their love and loyalty to Christ and His church.

Before we turn away from this centennial mile-stone, let us read the inscriptions carved thereon. On one side I read, "God reigns." No one, it seems to me, can read this history without the conviction that through all the feverish stirrings and agitations, of the comings and goings of the laborers in the vineyard, there has been an unseen hand that has been weaving out the web of its destiny. "The longer I live," said Benjamin Franklin, "the more convincing proofs do I see that God governs in the affairs of men. I firmly believe that 'Except the Lord build the house, they labor in vain that build it'."

On another side of the mile-post there is engraved these words, "Beware," said God to the Hebrews, "lest thou forget the Lord that brought thee out of the land of Egypt, and say, my power and the might of my hand hath gotten me this wealth." Israel did forget. And their history from henceforth is a chapter of disasters. Ignore God; reject the Bible; expunge the Lord's Day; enthrone wealth; trample down the poor; and consume your wealth on selfish pleasures and pastimes, and the future history of this church can be written in one word, "Ichabod." The glory has departed from Israel. Before us, my brethren, is a page white and beautiful; on it we may write a glorious page of history the light of which shall never fade, but shall flash upon the farthest shores of time. God waits to help; the Holy Spirit touch your hand as you write; and the name of the Son shall be glorified. By the grace of our Lord Jesus Christ, it is within our power to make this church of a hundred years, a glory and a benediction through all the coming years. Are you willing, brethren, just here and now to dedicate yourselves to this noble task? God help us to do it; giving us his own Blessed Holy Spirit, and making us "able to comprehend with all saints, what is the breadth and length and

depth and height; and to know the love of Christ, which passeth knowledge, that we may be filled with all the fullness of God. Now unto Him that is able to do exceeding abundantly above all that we can ask or think; according to the power that worketh in us, unto Him be glory in the Church by Jesus Christ, throughout all ages, world without end."

*"Go forth! firm faith in every heart,
Bright hope on every helm;
Through that shall pierce no fiery dart,
And this no fear o'erwhelm.
Go in the spirit and the might
Of him who led the way,
Close with the legions of the night,
Ye children of the day."*

The Centennial



The Centennial of this Church was celebrated during the week of August 27, to September 3, 1922. On Sunday morning Dr. Hutchison preached a historical sermon. This service was followed by the regular session of Sunday school, at which addresses were made by Prof. J. F. Ewing, of Pittsburgh; Rev. Dr. E. M. Wherry, a retired missionary from India; Rev. C. H. Bierkemper, of Idaho, and William Mervin, a student at Western Theological Seminary, who was a member of this church. The service closed after the pastor had made some remarks, showing the development of the school since its organization in 1818 to the present time. The first superintendent was Alexander Colwell, whose great grand-daughter, Margaret Clayland, is in the school today.

In the absence of Rev. Andrew Ivory Keener who was on the program for the service, Rev. Harry C. Hutchison, of Shelby, Ohio, preached at the evening service. (His sermon could not be obtained for this history.)

Tuesday evening's meeting was a sort of "love-feast," presided over by Hon. W. B. Meredith, the oldest baptized member of this church. He introduced the speech-making and was followed by Gen. Willis Hulings, of Oil City, whose subject was "The Church of My Boyhood." The next speaker was Hon. Samuel B. Cochran, of New York City, who spoke on "The Men and the Sunday School." Prof. James F. Ewing came next with an address upon the topic "The Rock Whence Ye are Hewn." The closing address was given by Prof. Philip K. Slaymaker, a member of the faculty of Nebraska State University. He spoke on "The Young Presbyterians of America." All of these men were connected with this Church at one time.

Wednesday evening was given over to the Women's Missionary Societies. The speakers were Mrs. Rebecca Ewing McClintock and Rev. Charles Bierkemper, both products of this church. The former presented the subject from her experience as a Foreign Missionary, the latter from the viewpoint of a Home Missionary.

Thursday, August 31, was the real birthday and was celebrated appropriately. Letters and messages from former members and friends who could not be present were read as follows:

WESTERN UNION TELEGRAM

Los Angeles, California,
Aug. 25, 1922.

Dr. Wm. J. Hutchison,
Kittanning, Pa.

Received kind invitation. Congratulations and greetings from California. Regret that we cannot be with you in person but will be with you in thought. May the peace of God abide with you now and forever.

MRS. A. E. P. BROWN AND MRS. H. L. MAYERS.

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320 S. Harvard Blvd.
August 21, 1922.

Rev. W. J. Hutchison,
Dear Sir:

Greeting to you and your congregation and my warm congratulations. Doubtless I am almost forgotten but in that church (altho' in old building) I was baptized, had my first Communion and was married. Most precious are the memories of my father's faithful service and my mother's kindly acts, to the sick and afflicted!

May God who has thus far blessed you be with you to the end!
Mr. Gates joins me in congratulations.
In love and service for our common Lord.

Sincerely yours,

(MRS. JOHN) MARY I. GATES

Fellsmere, Florida, August 22nd, 1922.

Rev. William J. Hutchison, D. D.,
Kittanning, Pennsylvania.

Beloved Pastor:—

The grand time has come; The Century is ended; the great Centennial Exercises, "In Memoriam" are at hand; but who rises to recount the words, deeds and influences of 100-past years; or who is there to prophesy what will be in the coming Century of the First Presbyterian Church of Kittanning? How great she has grown; how much done for the Master; what joy, peace and love has been found within her gates; what life and light has shown forth to comfort and bless in zones far and near; what of the "Broadcasting" of the Blessed and Priceless Gospel Message, in the years to come; will it be only an organization mainly for self profit, or a real part of the great, living organism of which Christ is the Head and His Spirit the Power?

It may not be known to all the First Church folks that away down in Florida, within the Great Golden Belt of the Indian River District, there is a humble little receiving station to catch and disseminate some of the sweet influence from the Home Church Radio; to so receive, speak, and act in accord as to bring no reproach upon that old, blessed "Grand-Mother Church," of which we are indeed loyally proud; we truly hope and pray, that even in her advanced years she may, even as our renowned seeker, Ponce-de-Leon, not only seek for, but actually find the "Fountain of Perpetual Youth" and drink deeply of its restoring waters, until her influence and power shall not only be realized away down here in the land of Sunshine and Flowers, but may bring these to the darkest and farthest places of the Earth. Our prayer is that the Lord may bless her Beloved Pastor, her Session and Officers, Members, Homes, and functions in person and labors and bring all safely to the Heaven of Eternal Rest to abide with Our Saviour and Redeemer forever.

Mrs. Ivory and I join with you in spirit and deeply regret that we cannot be there to grasp the glad hands of welcome, to hear and see and taste of the good things you will enjoy. Affairs here prevent our going and it is hard to bear the deprivation. Kindly re-

member us to all fellow members and friends. We beg to remain ever,

Fraternally and sincerely yours in Christ,

MRS. LETTIE R. AND ALFRED L. IVORY.

On Vacation, Big Moose, New York, Aug. 23, 1922.

My dear Doctor Hutchison and Fellow Workers in the Old Church:—

A sudden change of plans has placed Mrs. Keener and myself in the Adirondacks for our vacation instead of at Slate Lick, as we had expected. And so you will be spared a sermon from me, but I cannot refrain from sending a few words of congratulation and reminiscence to you and the old church on actually beginning a second century of history.

Even to one not so personally concerned as I, these anniversaries are of keen interest with strangely mingled facts. I never saw the first records of the Kittanning Church but I did carefully read the minutes of the first church I served, then celebrating its one hundred twenty-fifth anniversary. I had a little thrill at noting this in the little old book:—"For some time we have been prevented from holding Communion Services by the incursions of the savages." And on the yellow old pages of the Church where now I serve, under date of 1796 I read the bill of expenses for the new Church. They included this item:—"To one case of rum for raising of the Church, \$56.00". Well "the world do move" and *forward*.

When a great monarch of the forest is fallen and you count the many rings that picture the passing springs and winters, a strange sense of dignity gathers in the mind. Surely there is something stately and impressive in the one hundred years' growth of such a Church as this—and best of all the monarch is *not* fallen, but is ever widening its shade.

As I let my memory run, strangely mingled recollections come. Some of them are far from pleasant. For example, there was a stage when I found it necessary, as a little chap, to kick the seat

in front of our pew so frequently and vigorously that its occupant had to state her intention of moving beyond my reach. Mr. Mayers greatly deprecated his own attainments as a Minister and as a Christian and yet, what a *great hearted big brother* he always was. I really never *knew* any Pastor but him. When at the time of our financial reverse I nearly gave up college, he urged and urged me to fight on. And shortly before his death he wrote me such an inspiring letter on my finishing my course at W. & J.

Mr. Doverspike was the Sunday School Superintendent during all the years of my boyhood. "I am a part of all that I have met" is so true of us all. But how true it is that Mr. Doverspike built his loyal, devoted, gentlemanly self, into the lives of hundreds of us.

There must have been many times when (Miss Burnham) "Miss Jennie" (as we loved to call her), went home in tears after we boys in her Sunday School class had knocked her lesson plan into the proverbial "cocked hat." Little did she realize what a tremendous *grip* she had on our lives and how much her smile Sundays and on the streets meant to us boys.

Like all other Churches, ours has always had many who had never found the Master in any *intimate* sweetness. Yet now, as I look around the church in memory, I see standing very tall and beautiful, stalwart Christians whose lives to me as a boy were majestic and convinced me for *all time* of the power of the Lord.

It would be pleasant to let my pen out a bit concerning my own contemporaries, but my feeling is that we are as yet too devoid of gray hair to make that a fitting thing. And yet, *some* of even my juvenile years, are already devoid of any *hair* at all.

I am letting myself think for a moment of the stages of spiritual growth that came to me under the ministry of the Church.

Mother has told me of how on a cold winter's day she and father hurried to carry the red-haired boy, carefully bundled, to Church, that Dr. Ewing's *revered hands* might consecrate his life in baptism to God. (Just a few days before Dr. Ewing left Kittanning). The time when I repeated the one hundred seven answers of the Shorter Catechism to Mr. Mayers is a little hazy, but I am still very proud of the Bible I received.

I often recall the time when as a lad of nine I appeared before the Session for entrance to the Church. How almost paralyzed

I was before the Elders who, to me, seemed as patriarchal as Moses. I had asked my mother to go with me, so fearful I was.

The occasional Evangelistic Campaigns left *clear* recollections—the one conducted by Mr. Smiley most of all; and that might be summed up in the song it popularized among us: “A Little Talk with Jesus Makes it Right, All Right.”

My great regret is that someone might not have realized more clearly my battle of the middle and late teens and led me then into the new manhood’s experience with Christ that my ignorance delayed. Often I used to listen to Mr. Mayers as he told the experience of such a sinner as Jerry McAuley and actually longed that I might have sinned like him that I might have found such a Christ. Little did I then realize the invitation: “Behold I stand at the door and knock. If any man will open unto me I will come in unto him and banquet (literal translation) with him and he with me.”

And now, I, myself, for nearly eighteen years have been preaching the everlasting gospel of the glorious Christ. I tremble as I step out of my door upon my high rostrum that any one mere man should be asked to assume so critical a post. And yet God has blest my Ministry to others, first of all blessing me, burning out the dross and leading me, often times through pain, into increasing intimacy with Himself—“Sweeter as the years go by.”

Many of you will remember that the celebrated Evangelist, B. Fay Mills, after leaving the Evangelical Church and searching to the utmost the possibilities of all other world faiths, returned *humbly* to the Church of his fathers. He told how he had scourged the Church for its crime and for its frailties, then said, “But in spite of all this which I still do hold against the Church, I realize that potentially she is the greatest organization in all the world.”

We all belong to eight or ten clubs, and every now and then launch a new one to promote some notion that is the mode of the hour. Yet, I note in my experience that only the causes that build upon the old Church really keep on and on. Of her it may well be said, “Men may come and men may go, but *I go on forever.*”

Dear Doctor Hutchison and Old Friends in the Kittanning Church, I bid you on this memorable occasion, standing upon your

victories in the past, to set as your motto:—"The Best is Yet to Be."

Often the solemnizing thought comes to me—"This Church I call *mine* and whose destiny I partly shape is not really *mine* but *His*" and the quiet challenge whispers—"What will you do with *my* Church and for *my* Church?" I would have my answer that of Isaiah:—"Here am I Lord, send me, send me."

With heartiest good wishes and congratulations to all,

ANDREW I. KEENER.

Aug. 29, 1922.

First Presbyterian Church,
Kittanning, Penn'a.

Brethren:—Regretting my inability to attend your "Centennial Celebration", I shall take the pleasure of forwarding greetings and of acknowledging my indebtedness to you.

The favorable impressions and memory of some of your services which I attended during my boyhood days still remain vividly before me. I want to make mention of the kind assistance given me by Dr. Mayers in getting my bearings in life and in deciding for the ministry. The generosity of your Session in granting me the use of your scholarship through my three years in the Seminary, is deeply appreciated. The courtesy and help of your present pastor, Dr. Hutchison, during my course in the Seminary and through my examinations by the Presbytery, will be long remembered. In these expressions, I am sure I am voicing the feelings of my Brother, Fulton, of Tecumseh, Mich.

Praying that "Learning from the past—looking toward the future" you may continue to build "upon the foundation of the apostles, and prophets, Jesus Christ being the chief corner stone," I am

Yours in the work of the Lord,

ROY M. KISKADDON.

August 23, 1922

Rev. W. J. Hutchison, D. D.,
Kittanning, Penna.

Dear Doctor Hutchison:

I have noted with keen interest that your church is soon to celebrate its Centennial Anniversary. As the former pastor of a neighbor Kittanning church and enjoying the personal friendship of many of your people, kindly permit me to extend to you, my hearty congratulations. In the hundred years of its existence the Kittanning Presbyterian Church has been a never-failing fountain of blessing and inspiration. Not only to those whose names have been enrolled in its membership, but to the entire community, as well as to many lands beyond the sea. May its prosperity and its ability to serve be constantly increased with the passing years.

Sincerely yours,

HARRY L. CHALFANT.

Addresses were made by Revs. R. C. Bowling, Walter Kennedy, E. D. Crawford, A. E. Curry, and H. B. Clawson, Moderator of Presbytery. Every former pastor except Rev. Mr. Campbell was represented. Dr. Painter by his son Joseph (who gave some reminiscences); Dr. Ewing by his daughter, Mrs. McClintock and his son, whom we used to call "Jay"; and Dr. Mayers by his granddaughter, Elizabeth Mayers. One feature of this evening's program was reading the names of the original members whose descendants were asked to rise as the names were called. A large number responded, a few of whom have been in this church all their lives. Two in the line of descent were Mrs. Mary Graham Mead, of Uniontown, who sang a solo, accompanied by Paul Copley, Jr., of Wilkinsburg. Mrs. Mead is descended from three charter members of the church. Paul Copley from two of the same line.

After the exercises in the auditorium every one present was invited to a social gathering in the basement. Tables were set in the dining room and drill room at which light refreshments were served. Visiting clergymen gave impromptu talks. A huge birth-

day cake, when unveiled showed 100 lighted candles upon it. The cake was cut by the presidents of the Woman's Union and Industrial Circle and tiny pieces were distributed as souvenirs.

The speaker on Friday evening was Rev. C. C. Hays, Moderator of the General Assembly, who preached a fine sermon, closing with an exhortation in regard to the celebration of the Communion on the coming Lord's Day.

On Sunday morning, September 3, the Communion was celebrated. In the evening the sermon was delivered by Chancellor S. B. McCormick, of the University of Pittsburgh.

SUNDAY SCHOOL SERVICE, AUGUST 27, 1922

11:00 A. M.

HARRY J. WALTER, *Superintendent*

Orchestra Prelude

Hymns No. 192 and No. 267 by Church Quartette and Sunday School

Prayer—By Rev. Harry C. Hutchison, Shelby, Ohio

Hymn No. 232

Address—"The Relation of the Church and Sunday School"

- - - - Prof. James F. Ewing, of Pittsburgh, Pa.

Dr. Hutchison suggested to me that I should tell you some of the work of this Sunday School when I was present in class when I was eight years old. I remember that it was in the old church located on Jefferson Street, and as I walked past the other day I saw a sign on the door—"Fire Department"—so it is no longer used as a Sunday School room. I remember the equipment and surroundings were very different from the surroundings and equipment we have here. It would be a joy to use our imagination, rather than our memories, of the work which has been done by a Sunday School like this for a period of one hundred years. There have been more than five thousand meetings of this Sunday School during that time.

If we can imagine a painting of all those who have attended this Sunday School during a period of one hundred years, what a

wonderful painting it would be. But this is a picture of the different sessions which this Sunday School has had. If those of each department would meet together with one series of pictures we would have a series of pictures representing the lives of those who gathered to study the word of God. The kind words which they have spoken, the sorrowful hearts which they have cheered, I would that we could get some idea of the work which a Sunday School like this has done in the period of one hundred years.

A Sunday School like this which is engaged in the work as it has been engaged in during this time represents what has been called the Teaching Ministry of the Church. It comes from the exercise of different teaching ministries. When Jesus gave his great command to his disciples, such as in Matthew's Gospel, "Go ye therefore and teach all nations, baptizing them in the name of the Father, Son and Holy Ghost, teaching them whatsoever I have commanded," Jesus refers twice in that command, to the necessity of the Teaching Ministries of the Church and so on throughout the whole history of the Old and New Testament. In the Book of Deuteronomy this same teaching is imparted. And so we find through the whole Bible that when the people began to neglect the study of the Law of God, we find a decline in their religious life and when they held a revival that revival came from a renewed study of the Law of God and of the Bible. After that the Jews were carried away into captivity and so the people, during that time, became negligent of the study of God's Word and when some of them went back to Jerusalem and they asked Ezra to teach them the Law of God and we find that they gathered all the people together and explained to them the meaning of the Reformation, which we know grew out of a renewed study of the law of God in order that the work of the Church should be carried on for a period of one hundred years, and teaching the law of God is the only method which God has given to us to carry on his work.

So I wish you would think of the application of this to the one hundred years in which this Sunday School has been in existence, think of how much the message has been carried from one person to another. This is the Missionary meaning of a Sunday School.

The influence which has centered here has been carried from

Kittanning to all parts of the world and more have heard of the Gospel everywhere because of the influence and the inspiration which has started here for others to carry to other parts of the world.

We can help by our gifts and by our prayers as reaching out from this center to the farthest parts of the world because of the message which has been taught here.

There is another feature of this work of the Sunday School and that is to provide a greater understanding of the Law of God and Will of God. The Presbyterian Church has always laid great emphasis on education. It has always believed that our faith should be intelligent faith, a reason for its existence, so in our Sunday School work we lay emphasis on this point, that our faith should be intelligent. The meaning of the message as it comes to us in one of Paul's passages runs something like this—"I know whom I have believed and am persuaded that he is able to keep that which I've committed, unto Him against that day." The knowledge which Paul had, the understanding of the faith which Paul had, is the understanding and the issue which all Christians should have when they have an intelligent faith and not a blind faith. And still another thing, and that is that we should become acquainted with the Gospel and have an intelligent idea of the Gospel and take it and make it a part of our lives. And again, the idea of decision and will power. I wish that everyone should be able to stand up and say "I will accept Jesus Christ as my personal Saviour, I will tell others about his Gospel and do what I can to spread his Gospel to the uttermost parts of the earth". As it applies to the Church I wish you would think for a moment in your imagination how many during one hundred years have not only learned of the Gospel but have been faithful followers and disciples of Jesus Christ now as it was during the time that He was in the world. He devoted a great part of his time to training these disciples and giving them an intelligent idea of the Gospel. The greatest part was in training these disciples to leave all and follow him, to bring them to the point of decision and abandon all else and follow Him.

In their lives there came a time when a good many of those who had professed to be His followers, turned away from Him and Jesus set to work to find out whether or not they were willing to

leave all and follow Him and Simon Peter gave his remarkable answer—"To whom shall we go for Thou alone hast the words of eternal life."

Anthem by Church Quartette

Address—Rev. Dr. E. M. Wherry, a retired Missionary from India

It is an inspiring sight to see this Sunday School. It reminds me of some of our great India Sunday School conventions. You would be delighted if you could only see the Sunday School of five hundred or a thousand Hindu and Mohammedan boys. We don't have the boys and girls in the same Sunday School class. They think the girls are no good and I don't believe there are as many girls as there are boys.

When I went to India fifty-five years ago there were no Sunday Schools in that country. The great educators of the Church regard the Sunday School as an important education for all the Christians. The children of India are taught very much the same as we are, under the personal direction of the teacher, to a few members concerning the things for which the Church stands.

Address by Chas. H. Bierkemper

I do not know how much to say, but since sometime about ten days ago and this morning, that Dr. Hutchison met me, I have lost nearly one hundred years and I want you to help me find them.

About ten days ago I was on a long trip over the mountains and our neighbor has a little girl about three years old. We have no children and she comes over to our house to play. One day while I was away the little girl came over to visit us, she often brings her dolls or comes into the house and plays with the blocks. While I was away she didn't say a word and when she wanted to go home she said, "go mamma" so when she went home she says, "boys gone", then when I came here, Dr. Hutchison saw me and he says, "I want you to sit with the Elders", now, where do I belong? So you see I have lost about one hundred years and have had no sleep for a week until last night.

My first recollection of the Sunday School, in connection with the Presbyterian Church, was on Jefferson Street and Mr. Shadle was Superintendent. That was my first introduction to the Presbyterian Sunday School in this town, but in our section I wish to show you that the old teaching that we received here from my

sainted teacher and others, is not forgotten in the section in which we live. I think I have made this remark different times here before, and I am in a new territory again. It is not impossible to find young men and young women twenty and twenty-five years of age who have never been in Sunday School and have them tell you why it is a glorious State. At Winchester all the co-operative leagues maintain a section made sacred for the splendid work of such men as Rev. James Spaulding and Marcus Whitman. In their work among the Indians they are taking that whole section for Jesus Christ. When that section was first open for settlement, a large number of people who knew nothing about Jesus Christ or else forgot it all, desired to run away from the teachings of a Sunday School.

Since being in that section it has been my desire to bring about some organization or arrangement in which the Sunday School should have its own special work. Nearly two years ago I suggested a Sunday School and really it was somewhat looked down upon, but after a while the people seemed to get awake and now we have a Sunday School. The Sunday school is within less than five minutes walk of our home and is situated in a beautiful park and right beyond this park is a lake. In the park there is a large yellow pine tree some five or six feet in diameter. We had a two weeks tent meeting, taking the old tent from the Indians which they used in their annual gatherings, so we invited all the people of the various Sunday Schools in that county and on the 23rd of July we had a gathering of at least five or six hundred people.

Let us remember and show to the world that this land was made sacred by such noble lives as Marcus Whitman and Rev. James Spaulding and later on by the wonderful McBeth sisters and who now are followed by their nieces, Miss Mazie Crawford, and her sister, among the Indians and that we, as white people, shall not forget the faith of our fathers.

Address by Mr. Merwin

It is for me to say that I am very glad to be here this morning, but as I stand here I see in my memory two pictures. One, when I first joined this church about twelve or thirteen years ago. I remember that the Church was being erected and we were holding Sunday School in the Hose House. We used to come up here and

walk the beams and then as I listened to Dr. Hutchison's address this morning I looked into this picture of the past one hundred years of this Church and I saw the splendid progress it has made in the past years, the great work which has been done by the splendid people of this Church and community, but when I got up to talk I felt a little like Pat when he went to the Priest. He told the Priest that he had committed a great crime and the Priest said to him, "Why, what is it Pat?" and Pat said, "Well, now father, the other day I was in my back yard working and finally I kissed my neighbor's wife over the back fence." The Priest said, "Pat, that is a very great wrong, but how often did you kiss her?" and Pat said, "Well now, father, I am here to confess and not to boast," so that is a lot the way I feel about this event at this time.

Friends, we are all glad to be here I know, but this is a critical time. To look into this picture of which I have just spoken and see the splendid work which has been done, we may call that the past and that at the present we are here, that you have done splendid work which is worthy of being boasted of but we are not here only to boast and not only to confess.

The next picture that I see is not that picture of the past but the picture whose frame is my hopes for this Church. The picture is to be painted by the boys and girls that we see here today. There is one thing that I see in this splendid progress that I like very much but could like better. I see where this Church has sent ten young men into the Gospel Ministry and one young woman into the foreign fields. That is fine, but it should be better still.

I want to tell you of our Seminary in Pittsburgh. On the 19th of March when the young men came in there to study for the ministry, there were only about ten or twelve or fifteen. Would that God would wake us up to our responsibility of a Christian people and may we see our duty and may we have more Christian homes and pray that through our young men and young women we may continue the work of the Christian Church.

Address by Dr. Hutchison.

We have surely enjoyed the remarks that have been made and I wish to say just a little more about the one hundred years of the history of this Sunday School. The Sunday School had its beginning in a Union Sunday School organized in the old Court House that stood on the ground on which Mr. Gault's store now

stands. In 1818, the date of its organization, the first superintendent was Alexander Colwell, who was well known in this community and whose descendants are in the community today. We have in our Sunday School a great grandchild of Alexander Colwell, the first superintendent of the first Sunday School, Margaret Clayland. J. E. Brown was the first secretary.

In 1859 the Sunday School had sort of gone back, there wasn't a very great deal of interest taken in it and there were only thirty-five in the Sunday School, officers, teachers, and all, but at that time there came to the superintendency a man who made his influence felt in this church and community, J. B. Finlay, a minister and a lawyer, and at that time they introduced the first organ, the first musical instrument in the Sunday School.

In 1864 we had one hundred sixty in the Sunday School. In 1890, two hundred forty, in 1908, four hundred forty enrolled and then, of course, we had the burning of the Church and that brought the enrollment down to about two hundred. In 1922 we have in the main school six hundred seventy-five; we have one hundred or more in a Home Department and fifty or seventy-five someplace in a Cradle Roll and there are six hundred present this morning. Last Easter, without any effort at all, we had six hundred sixty-one present. The largest attendance of this Sunday School was in February, 1915. Some of you will remember we had, first, Girls' Day and we had five hundred eighty-six present on Girls' Day; then on Boys' Day we had eight hundred thirty-two present. That was the biggest enrollment attendance of the Sunday School in its history.

Closing Number, 264

TUESDAY EVENING, AUGUST 29, 1922

8:00 P. M.

Organ Prelude—"A Song of Gratitude" - - - - - *Cole*
Hymn No. 560

Prayer by Rev. H. M. Carnahan

Auspices of the Men—Hon. Wm. B. Meredith, Presiding.

By Mr. Meredith:—

Members of the congregation of the First Presbyterian Church of Kittanning, visitors and friends, I regard it an honor to be called upon to preside over an assemblage of this character. I regard it a greater privilege and greater honor to be called upon to preside over one of the meetings of the Centennial of this Church. As presiding officer, I have little to do save announce the speakers and possibly the pastor has not limited them as to the time, but I will before they are through. That reminds me I had occasion to preside over a meeting previous to or about the time of the World War in which there were a number of distinguished speakers, and among them a Pastor of one of the Churches of this town. The committee in charge said to me, be sure and call time at the expiration of ten minutes, but there was no occasion to call time on any of the speakers except the clergyman and he made a long speech and several of the persons who were on the platform said to me, why don't you pull his coat tail and one fellow said, you are afraid because he is your pastor. Well, now, that won't be the case tonight.

Now, I have said that my duty is limited and I might stop there, but at the same time I am not going to. I am going to ask the indulgence of all those for a very few minutes about the century which is past. One hundred years is seemingly a long time, but if I live until November 7, it will be eighty years since I was brought into the Presbyterian Church, but my mother always told me that on the occasion of my baptism in 1842, I let the audience know that I was there by frequent little squalls, but I guess that is the custom of most children at the time of baptism.

I don't know that any Presbyterian need be ashamed of the name. I don't know any church organization unless it may be the Lutheran that antedates it. When Martin Luther, a Catholic Monk, nailed the ninety-five theses on the door of the Cathedral at Wurtemberg, he struck the Church of Rome a blow from which it has never recovered. John Calvin was of that age and I believe that the doctrines which we claim to hold come, in a measure, from John Calvin, but I don't want to get into the Reformation, although it is one of the most interesting subjects on which a person can talk. It is a subject which everyone should study. It is a subject on which every member of this congregation

should have a full understanding, everyone should know from whence he comes as a Presbyterian.

Now I want to state a few words in regard to Sunday School. When I was about six years of age, I think my father took me to Sunday School to keep me out of mischief. My friends. I was deeply impressed with the Sunday School. What impressed me more than anything else was the singing under the leadership of A. L. Robinson, then an active member of the church and a wonderful singer and there was no difficulty in getting me to go to Sunday School.

Now I must tell you of my first teacher, Alex. McCullough. He was a good teacher, a wonderful teacher. I received a book for committing to memory the Shorter Catechism.

Now I believe that I ought to say a few words in reference to Dr. Joseph Painter, a great man, a learned man and a distinguished scholar, an able preacher and when Dr. Painter died the whole town mourned and when he was carried to his last resting place many a tear was shed by more than those within the congregation of his church.

I have got something else to say. I tell you, my friends, Kittanning is pretty proud of its people, Kittanning is a pretty great place, we all call it the county seat of Armstrong County, that is true and I say further that Pittsburgh is the largest suburb.

Of those who have gone out from this church there are many who have distinguished themselves in various callings of life. Among those is a man who was born in Rimersburg, Clarion County, who has distinguished himself as a legislator in our State and National Government and was also a soldier in the Spanish-American War. His grand conduct on the field of battle has endeared him to every Pennsylvanian. A man whom I recall as being in the Sunday School when I was librarian. For thirteen years I was librarian of the Presbyterian Sunday School and for about fifteen years I was in one of the classes and my only regret is that I didn't keep it up. But my friends, it affords me great pleasure to introduce to you a boy of Kittanning who was educated here to a certain extent, who afterwards moved to Oil City and who is none other than Gen. Willis J. Hulings.

Address by Gen. Hulings, of Oil City, Pa.

“THE CHURCH OF MY BOYHOOD”

It is more than fifty years when, as a young boy, I left Kittanning, but I have always had the most delightful recollection of my happy boyhood spent in this good old town and one of my earliest recollections is standing on Jefferson Street in 1856 watching the men with the tackle pulling down the old building, on the site of which my father built the old church down below where McCartney's lived at that time. Dr. Painter was the pastor there for many years and how well I remember that good old man! His benevolent face, his white hair and you know in those days the congregation stood during prayer and Dr. Painter was a bit long on prayer, they said sometimes as much as a half hour. In those days Sunday was a very serious day, you could not play, you dare not even whistle, you couldn't read anything but those foolish Sunday School books or Bunyan's Pilgrims Progress or the History of the Reformation and then if you were real good you might walk up to the graveyard in the afternoon provided you walked in a sedate and solemn manner, but the Sunday School was alright. I remember at that time Bill Meredith, a gentleman with his silvery crown, he was what we used to call the Beau Brummel of Society and Joe Painter with his white hair, they were the ministers plenipotentiary in the conduct of the Sunday School. They collected the pennies and distributed the books, and I guess Mr. Meredith is at it yet. They gave us a red ticket for attendance which could be exchanged, ten of them, for a blue ticket and when you had accumulated ten blue tickets you could exchange that for a copy of the Confession of Faith. Squire Robinson led the singing. I used to have to go to his singing classes, whenever he had them, and he had them all the time. His daughter, who was a beautiful young girl at that time, was the organist. Well now, we didn't have any organ, to be true about it, but we had a little bit of a melodeon about so large and she used to play that. There was a lot of the congregation that rather looked askance at the music machine, they were rather dubious about the propriety of allowing machine music in the church, but it was such a little organ, I used to see the old Squire tuck it under his arm and because it was so small they let it go at that.

The Squire was very fond of the song, "I Want to Be an Angel and With the Angels Stand." Now, our class was about the toughest in the Sunday School, Tom Jack and Alex. Crawford and Ross Patton and Lynn Galbreath and Charley Wolfe and a bunch of others that were just as bad, and say, when Charlie Wolfe would start to sing with his teeth clenched, "I Want to Be an Angel", someone of the fellows would be sure to give him a dig in the ribs and then his melody would expire with a grunt.

When Dr. Painter, through advanced years, gave up the ministry the congregation had a mighty hard time finding a successor. As I remember Rev. George P. Hays came here on approval, or preparation, or trial, or whatever it is they do when they get a new preacher, but after a few months was called to Baltimore. Rev. T. D. Ewing became the pastor and then, James E. Brown, a great giant of a man, ran the Sunday School. He ran pretty much everything else in town, because he owned the bank. After him Dr. Findley was the superintendent and then the war started and about that time I got into politics, I think I was ten or twelve years of age, but I got to carrying a torch for Abraham Lincoln's rail splitters and how we did despise the Democratic boys that carried the torches for the little giant and about that time I left the town and went to school and so my activities in the church ceased and what changes have come. In the last sixty years there have been greater advances in civilization than in the eighteen hundred years that preceded them. I do not agree with those who think that the world is going to the devil. I do not believe that this world is adrift. Of course, they will point to the great wave of crime that has been going on all over the world since the close of the World War. They will say look at the divorce courts, look at the criminal dockets, look even at the young girls with their powder puffs and bobbed hair and now I think that those girls are just as sweet, and they look just as good to me with their bobbed hair and all as their grandmothers did with their balloon hoops and tight corsets. Oh, it must be that the world is getting better. Read the Old Testament and get a view there of what human existence was in those days. Why their prayers were to invoke the vengeance of God on their enemies, their only hope seemed to be to evade the vengeance and wrath of the Almighty. They were a great bunch, they were constantly at war. Such institutions as libraries and hospitals for the elevation of the unfortunate were

practically unknown. Now compare the view that you get of human existence of those days as portrayed in the Old Testament with the view that you get today in reading the public press. Of course, there are many of those things done, but this is a great world and you get spread before you every morning the news from every part of the world. But see the great institutions, see the great vans of noble men and women who are giving up their whole lives for the elevation of the unfortunate and one comes to the conclusion that the world is getting better or else you must conclude that the religion of Jesus Christ has been a failure. The Puritanical idea of religion had some very solid streaks in it. I believe that those old hard-boiled Puritan fathers, in very large degrees, put the impress upon the people of this country and sentiment of this country that today we call Americanism.

I remember reading some time ago of a meeting of New Englanders down there in New York, they had been called together to celebrate New England's Day and all the fine orators of the country were gathered together and they were excelling themselves in praise of the character of the New England fathers, what they had endured of privation and the sturdiness of the men and the faithfulness of the women. One man got up and said, "Well, I quite agree with you in your statements about the hardships and the endurance of the Pilgrim fathers, but I really think that the greater praise is due the Pilgrim mothers, because they had to endure everything that the Pilgrim fathers had to endure, and worst of all they had to endure the Pilgrim fathers also."

The Jewish idea of God, as I gather it, was very largely that He was a great vengeful, wrathful being and that the chief end of man, if possible, was to escape Hell. When our great Master came into the world He made a new revelation, He practically said that this idea that God is a vengeful Being, seeking to reap His wrath upon offending mortals is wrong. God is a God of love, that mankind and his children whom he regardeth as a kind Father, that mankind is akin to Deity. We have got a good deal of that in our teaching yet. A little grandson of mine went to Sunday School, I think he is six or seven, and he heard it there and he is an inquisitive little creature and he wrote to his aunt and he said, "I was at the Sunday School and I learned all about Hell, but who does the devil get to shovel the coal into the furnace down there?" Why it isn't so very long ago, one of the elders, after

hauling his congregation over the imperial Hell, said, "Hell is a great lake of fire and brimstone, bigger than Lake Erie." I think Jesus has taught us better than that.

God never created any evil thing, all the evil in this world is the result of man's disobedience of law. These laws God has made it capable of man to understand and He sent His own Son into the world to make the plain declaration, he came here to show man how to live and if man believes on him, he has told us, he hath eternal life.

Hymn No. 353

Introduction of Hon. Samuel B. Cochran, Brooklyn, N. Y., by
Senator Meredith

"THE MEN AND THE SUNDAY SCHOOL"

My friends, I trust that you will believe me that I am not egotistic enough to come the long distance that has been referred to by your President, with the idea of bringing anything new to you, or telling you anything that you don't already know. I came that long distance that the Senator refers to for the purpose of rubbing elbows with you, my friends and sort of having a reunion that has been broken for the last ten years and indeed, it does give me a great deal of pleasure to be here and be one of you in the celebration of this occasion. I had almost despaired of being able to get here, charging myself with the duties that I owe to my employers because I am a working man and indeed, went so far as to write a letter to Dr. McKee and tell him that under the circumstances, it was absolutely impossible for me to get here and begging excuses and sending to you, my friends, tearful regrets and all that sort of thing. When I had mailed the letter I looked over its copy and as I read it through I began to feel that all of my alibis were weak. The counsellors being all Presbyterians, when I told them with tears also, that here was a congregation that had been waiting for me for one hundred years and that now I was about to disappoint them and myself also, it was unanimously decided that neither you nor myself should be disappointed and so I am here and indeed, I am very glad of it.

The program of this evening has appealed to me very much. It purported to put me into the company of distinguished men

who are my oldest and best friends and it was such an appeal that would have been able to have made me lay aside most anything else, and Senator Meredith presiding here with his well known dignity taught me the rudiments of Pennsylvania politics, but I have forgiven him for that. He also taught me many of the virtues and mysteries of Free Masonry and indeed, I should have disliked very much to have missed the opportunity to hold another reunion with him after an acquaintance of something like forty years.

General Hulings taught me all that I could assimilate of a military education and I often wondered what might have happened if he had furnished me with a war to fight in.

I might also say that neither of these distinguished gentlemen whom I have referred to ever bothered me much about my religion. I say that without any intention of disparagement. But in this church dedicated to the worship of God, I seriously take pleasure in saying, perhaps for the first time in such an audience as this, that first and foremost my revered and beloved parents, a Christian father and a Christian mother and secondly the Church, it is with its good men and women who have blazed the path for me that I am not ashamed but proud to walk in, notwithstanding the fact that my stubborn feet have led me to the edge of the path and perhaps over the edge of the path that was so well planned by a Christian faith and so well built by a Christian father and made so lustrous and beautiful by the tears and devotion of a Christian mother. They said that I should speak about the Men and the Sunday School. A great deal has been said by the Senator and the General leading to the lot of the positions that men should take and do take in the church and the various steps that have been taken in the line that we should call advancement, the ideas of men, the ideas of the church itself and all that, that I scarcely know where I should strike next, but having been more interested and more active perhaps in the Sunday School of this church than any of those other principles, no doubt that subject was chosen for me.

I recollect very well the first time that I ever came over the threshold of the Presbyterian Church in Kittanning, it was a good many years ago. I am a little bit more jealous of my years than the Senator and the General and therefore, I won't tell just

how many years ago it was. The church was on Jefferson Street where I was introduced into a Bible Class that was being taught by J. B. Finlay and that was the beginning of my Sunday School experience in Kittanning.

A few years ago the distinguished churchman, George W. Doverspike, picked up a few of the young men and organized a Bible Class and I think he succeeded in getting six of us together with Mr. J. H. McCain as the teacher, and we began with some doubt about what our success might be, but with more or less enthusiasm, and began recruiting from every source possible and we had the pleasure to live long enough in this community to see that Sunday School class grow numerically to the extent of more than one hundred members. At the same time, which was very satisfactory indeed to us, not only were we proud of that, but without going into detail I think I saw enough myself of the effect of that work, not the effect of my work nor the effect of any other perhaps, except the teacher, a devout man and powerful, Rev. John Orr, for whom the Bible Class was named, and one of the most lovable men that this community ever had, but to see the effect that that had, not only on all of us generally but some of us particularly. There was some pretty rough stuff sometimes, if you will pardon the rough expression, in that Bible class. There were some men in it just as rough as I am, for example, and then you will know, but it had its effect. I leave that to my colleagues in that Bible class to verify what I have said, in their own minds at least, without reference to any particular man, but the men in the church were beginning to be more active. At that time it seemed to have been left to our women to look after the religious meetings and the men looked after the political matters, but there has been a great deal of change in that. Now I observe, since, I left this community, that some of the ladies of this congregation are very active in politics and I don't know but on the other hand some of the men are more active in the church.

There was some talk here earlier in this session about pulling people's coat tails, but I am not going to give the Senator an opportunity to pull my coat tail. I am going to draw my remarks to a close for I notice my young friend from the west and a former pastor's son, on the platform and it would be unfair to take up time that would tire you with me and perhaps limit their addresses to

you. It does me a great deal of good to get back here again to see the people that I know. I have lived in a great city since I left here ten years ago and I think that in that time I have succeeded in making the acquaintance of about six people, notwithstanding the fact that I pass thousands of people going to and from work every day. I might say that I have succeeded in making the acquaintance of about six people so you can see how delightful it is to get back into the old town again where they call to you from the opposite side of the street and tell you to wait until they come over and it has always been a great delight to me to come back to Kittanning. It is a great pleasure indeed, to see you all here again, to see all you people tonight and feel that if we have not been acquainted before that we are somewhat acquainted now, that we have had such a reunion that will remind us of each other in years to come.

It is a great honor indeed, to be asked to stand in the pulpit of this church, dedicated to the worship of God, and be permitted to talk to Christian people and on Christian subjects, which years ago was denied to everybody except the pastor himself, and in parting with you I wish you all for yourselves and families the very greatest success in life.

Introduction of Prof. James F. Ewing, Pittsburgh, Pa., by Mr. Meredith.

“THE ROCK FROM WHENCE YE ARE HEWN”

As I said last Sunday morning in Sunday School it is impossible for me to give any personal recollection of my life in Kittanning, but none the less, I want to say to you tonight that I have never forgotten this church nor the town of Kittanning. There is something about one's boyhood that you don't forget and I rejoice with you this week in the celebration which we are having of the one hundredth anniversary of this church.

There are many influences which enter into the formation of an institution such as this church. It is what it is because of those who founded it and it is also what it is because of the work and influence of those who have labored for its progress and its development and we should honor those who have been instrumental in the formation of such an institution and work in the development

of this church, but in addition to that there are other influences which come further back. There are historical roots which lie deeper, out of which an institution of this kind has come and because of these historical roots and influences which lie deeper this church is what it is today and has had the growth and development that it has had through a period of one hundred years. Let us think of some of the deeper influences, some of the more remote grounds which have had their effect upon the growth of an institution of this kind. There are two historical roots which I shall try to explain to you tonight.

One pertains to religion and one to race. This church is what it is partly because it is a Presbyterian Church and this church has had the history that it has partly because of the race of people who were instrumental in its founding and formation. That is, one of these historical roots has to do with Presbyterianism and the other has to do with the Scotch-Irish race. When we talk about Presbyterianism, in order to understand it, we have to go back to the time of the Reformation, or the Revolt of the Protestants, which took place in the Sixteenth Century. It was also the starting point of most of the various churches which in this country we call Denominations. Up to the time of the Reformation the church was one in its doctrine, one in its power, and one in its government. That which we call the Protestant Church was the means of the separation by which this single church was divided or separated into a number of other national churches, differing from each other in many ways, and out of that revolt came that which we call the Presbyterian Church, largely because of the work of one man, John Calvin, a Frenchman, born in 1509, therefore belonging to the second generation rather than the first generation of the Reformers. He was twelve years of age at the time of Luther's Reformation and John Calvin found it necessary to leave France because of religious persecution, and go to Switzerland, where the greater part of his life was lived and his work done, chiefly in the city of Geneva.

During the time John Calvin was carrying on his work in Geneva was the time of the persecution of the Protestants in England under Queen Mary and the time of the same kind of persecution in Scotland, and the exiles from both those countries found refuge in Geneva where they learned the methods and principles of Calvin Presbyterianism.

Upon the death of Mary and the ascension of Elizabeth, these exiles had an opportunity of returning to Great Britain and they brought with them the ideas which they had imbibed at Geneva. Thus English and Scotch Puritanism was strongly influenced by the ideas of Calvinism.

Another part of Europe which had a similar experience was Holland. The exiles from Holland also found refuge in Geneva and carried back with them the peculiar Reformation which Calvin had instituted at Geneva; thus the Dutch and British influence on America, on its religious side, was largely a Presbyterian one.

John Knox, the founder and leader of the Scotch Presbyterian Church in Reformation times spent a period of time as an exile in Geneva before he settled in Scotland and began his work there as the leader of the Scottish Church.

There were certain characteristics which these great Presbyterians have had wherever the Presbyterian Church has been founded, certain beliefs which they had and certain characteristics which they carried out. The first of these in Calvin's doctrine was centered about a cardinal theory of the power and sovereignty of God. The Calvinists believed that God rules in the life of man, that God has a plan for each man's life, that man's duty is to follow that plan and to conform his life to the idea which he has of the design which God has planned for his life and that man, therefore, ought to obey God rather than man and that it is the religious duty of every man to obey God and to resist the oppositions to God's will wherever he may find it in his own life or in the influences which come to him from those around him in human life.

Another cardinal principle of Calvinism is the worth and dignity of man to come into the presence of this sovereign God. That men are equal before God and that every human soul has a worth and dignity before God and in relation to his fellowmen and in relation to Government. This is a democratic principle that all men are equal before God and that every one has a worth and dignity in the presence of God. Every man has a right to come into God's presence and ask for what he desires without any priest coming between man and God. These two principles of the power and sovereignty and the worth and dignity of the human soul are more closely connected.

Then another thing is the political side of Calvinism, upon the right of men to manage their own affairs. It also has insisted upon the principle and religious duty of man to resist opposition and oppression wherever he find it. Churches may differ from each other in one or more of three respects: Doctrine, Ritual, Government. The distinctive feature of Presbyterianism is its form of Government. The form of government which Calvin devised for the Presbyterian Church was one without bishops, one in which church affairs are managed by the people themselves through their representatives, the Elders. Thus wherever Presbyterianism spreads, the spirit of Democracy spreads.

Then when James I became King of England in 1603 he had no use for Presbyterianism because of his experience with it in Scotland and because of his exalted idea of the King's Prerogative realized that Presbyterianism and Monarchy do not mix when he said "No Bishop, no King." He realized that wherever men got to managing their own affairs in the Church, it would only be a short time before they would be having the same right in the State and get rid of their Kings, so everywhere that the Presbyterians went we find the spread of this spirit of democracy. Wherever you find a church with the designation of Presbyterian, you find one composed of those who believe in the dignity and worth of man in relation to God or in relation to government and who have the courage of their convictions. So we find Calvinism showing a spirit of resistance to force everywhere.

There was something about the spirit of Calvinism which taught obedience to God rather than to man and which taught resistance to oppression as a religious duty. So we have a splendid heritage in our Presbyterian Church in Kittanning. Those who founded this church have been Presbyterians who believed in these principles of historic Presbyterianism as they were first formulated by John Calvin and came to us from England and from Scotland, from the Reformation in Scotland. Our historical roots are found in Switzerland and England and Scotland.

There is another feature which we ought to emphasize and that is the one which pertains to race. The first one pertains to religion and the second pertains to race, the Scotch-Irish race. Western Pennsylvania was very largely settled by what we call the Scotch-Irish and we cannot understand the origin of a church like this

unless we know something of this element. There has been some criticism of this name, some objection to the use of the term Scotch-Irish, some saying that it would be better to say Irish-Scotch rather than Scotch-Irish, but custom has so established it that we will continue to use it and it is only necessary to understand the origin of the people to whom it is applied. They are the people, or the descendants of the people who came from Scotland to the North of Ireland and from there to America. They were Ulstermen in the North of Ireland who migrated to Western Pennsylvania, but who were of Scotch origin and mostly of the Presbyterian religion. This is one of the most important race elements in our American population, especially in the population of Western Pennsylvania.

These Scotch-Irish had certain characteristics which were to be found wherever they located and were imparted to their descendants.

One of these characteristics was the importance which they gave to the church. This followed from their Calvinism. In the history of the migration from Ulster to America we find the ministers taking a prominent part and in their settlements, often crude and on the frontier, we find the churches among the first of the institutions to be built or provided for. They brought with them the elements of their church organization. I have heard the President of Pikeville College in Kentucky, whose work is among the Scotch-Irish of the mountains of Kentucky, say that one reason for the backwardness of those people is that when they first came into that country they did not have ministers with them and did not found churches in early times.

He contrasts them with the Scotch-Irish who came about the same time into Armstrong county and who brought their ministers and churches with them.

If we knew fully the families of those who organized this church it is certain that we should find many of them of this Scotch-Irish extraction, out of which grew this Church and its mighty influence through the hundred years that it has wrought.

Another thing which the Scotch-Irish insisted upon was the importance of education of their ministry and the devotion to the educational work of the church. They founded schools and colleges and we find that in the history of the beginning of education that all of the colleges in early times were chiefly because of the

importance which they ascribed to the leadership of their ministers. This is especially true of the Central States and the South where educational institutions sprang up in the Eighteenth Century following the spread of the Scotch-Irish.

Another quality which these Scotch-Irish showed is closely akin to the one which I spoke of a moment ago, was the belief in the necessity and value of resistance to oppression. Everywhere they went they believed that men ought to have resistance to oppression and to have the courage of their conviction as well. They are found everywhere in the agitation of and the actual resistance to the oppression of Great Britain on the colonies. The Scotch-Irish were very prominent in all the armies of the colonies.

Lecky, the English historian, says "The Scotch-Irish went to America with hearts filled with indignation and in the War of Independence were almost to a man on the side of the insurgents."

Indeed, someone has gone so far as to say that the underlying cause of the American Revolution was the activity and influence of the Presbyterians. Today they fight, if necessary, in order to overthrow that which they believe to be wrong.

These then are the qualities of the people who founded this church and whose qualities we ought to be perpetuating. This church has its roots far back in the past. It is what it is because of what John Calvin taught and wrought at Geneva and because of the qualities which the exiles carried thence to Scotland and brought with them to Ulster and thence to Western Pennsylvania. This part of our country is what it is today because of the use which those Scotch-Irish made of their convictions and beliefs.

A great many changes have taken place in this neighborhood during one hundred years, but there are certain great beliefs and principles which these exiles had which can never change and which we need today amid these changed conditions as much as they did in a more primitive day.

We need to emphasize as did they the value of the human soul and its dignity in relation to God. In the Old Testament Jehovah spoke unto Ezekiel again and again "Son of Man, Stand upon Thy feet"! Look God directly in the face with a feeling of confidence and worth. This is the meaning of the spirit of democracy, each man equal to every other man in his relation to God and each man able to manage his own affairs and to have a voice in their

direction. In our treatment of our fellow citizens in this country this is the spirit which we should use, that all are born with equal rights and that in their relation to God all are of equal value.

Another feature of historic Presbyterianism to be emphasized is the value of education. Our church work should be centered about the educational features. We want our church to be an intelligent church, a church with people familiar with the Word of God and with the Revelation which God has given of His Will in history and in nature.

One of the features of the great commission which Jesus gave to His Disciples was that they should go into all the world and *teach*. The living Church must be a *teaching* church and the only kind of a church worth while is one in which the members are trained by education in the things of the Gospel and the history of the church. Again, we need the spirit of courage for resistance to wrong which the founders of the church had. We are too apt to be indifferent—to let things slide. We need the iron in our blood which drives us to remonstrance and resistance whenever we find that which is evil. A people like the American people is not in danger of choosing the evil, but we are in danger of allowing the evil to remain. We need a sterner life, a life of strenuous opposition to evil and we can only carry on the work begun here one hundred years ago by keeping up active resistance to the evil as we see it. Life is a contest, a struggle and the evil cannot be overcome by mere drifting and indifference. The good can be achieved only by struggle. And that is the heritage which we have from our predecessors, the example of resistance by which they overthrew and achieved.

These are the vital lessons which the celebration teaches us as I look at it.

The worth of each man in a democracy. The necessity for education in Church and State. The value of vigorous resistance to evil.

Only as we show these qualities will we be able to continue the work begun in this church with its organization one hundred years ago.

Introduction of Prof. Philip Slaymaker, Lincoln, Neb., by Mr. Meredith.

THE YOUNG PRESBYTERIANS OF AMERICA

We have heard the splendid address which has just been delivered to us and as the hour is growing late I will not keep you very long. I am very glad that it has been possible for me to be here on this occasion. Most of you know that my great grandmother was a charter member of this church. My grandfather served as one of the elders. I have been told that I was baptized by Dr. T. D. Ewing, the father of Prof. Ewing, however, I have no distinct recollection of this event. It seems only a few years since I was a young boy in your midst and if I had my way tonight I would have the part of the young boy in the pew. When I was first told of this Centennial celebration, I thought it was a splendid idea, but later on when I learned that I was to have a part on the program I felt a little like the man who was attending the funeral of his mother-in-law. The occasion was something like this: The services were over and they were about to go to the cemetery. The carriages were all full and the undertaker came to this man and said, "My dear sir, I am very sorry, but the carriages are full and you will have to ride on the hearse," this man remonstrated very severely and as he was arguing, the undertaker said, "See here, you are holding back the procession and you will have to do that," so the man says, "Well, if I must, I must, but it will take all the pleasure out of the affair for me."

It is rather a delicate matter to get a definition for young people. Some people might not like classification. Many of us who did not think we were old have had the experience of not being included by the young people in their social functions. When I think of the young people, I think of the young men and young women of college age and I will confine my remarks to this period of life; also this is a classification of young people in the Sunday School. It is certainly great to be young and so often when the young men come to me to talk about their plans for the future I almost wish I could begin life all over again. Yes, it is great to be young and I congratulate every young person who is on the threshold of life but especially do I congratulate the Presbyterian young people, but I sometimes wonder how many young people to-

day know why they are Presbyterians, and probably some older people too. If we would ask the question probably the majority would say, because our parents were Presbyterians. That is a very good reason and we should be thankful to a kind Providence that granted this heritage. But that reason is not sufficient. I would have every young man and every young woman study the history of our church, her doctrine, what the church is and what it has been, what she is doing today and has done in the past; also some of the characters and achievements of the people who have been brought up in this fold. Such knowledge can only inspire one to thank God that he was born a Presbyterian.

When God created the Universe he was carrying out a divine plan and man and the affairs of men are a part of this plan, so I would like to say to the young people here tonight that every young person is a man, a woman of destiny. God has a place for each one and the duty of each young person is to make the best possible preparation for a life of service. The young people of today will be the church leaders of tomorrow.

The Presbyterian Church has not been slow to recognize this fact and has founded various means for training its young people for life work. The Board of Education is constantly at work to improve the existing methods such as will be helpful to this end. The oldest agency, of course, is the Sunday School. There is still too much mortality as we approach the Young People's Department. More effort must be made on the part of the teachers to hold these young people. I am not so sure that modern methods are producing as great results in bringing souls to Christ as of old, but it is not the fault of the organization. The tendency nowadays is too much organization without the spiritual power back of it. Keep the organization but put with it the consecrated Christian spirit.

The world needs intelligent Christians who know God's Word, and the Sunday School is still the greatest help to the church.

We have the Young People's Christian Endeavor Society, but it seems to be losing its hold, and this should not be. I knew a church where the Young People's Christian Endeavor Society was its only support during a crisis and these same young people are to-day leaders in the Presbyterian Church at home and abroad. The Young People's Christian Endeavor Society is a training school

for service and leadership and this, or an equivalent organization, is needed. It should have direction and oversight by the pastor and session, but it should be a Young People's organization.

Sometimes in our zeal for service we continue membership in the Young People's Christian Endeavor after the period for which it was designed, then the young people get discouraged and less efficient.

And then we would not forget the Westminster Guild. Every Presbyterian Church should have a chapter of this organization which opens an opportunity for young women to take up missionary study and prepare for large duties in the Woman's Missionary Society.

One of the more recent agencies is the summer conference for Young People. These are held in all parts of the country and the object is to deepen the spiritual life of the young people, broaden the vision and provide practical suggestions for service. Every church should provide for sending as many Young People as possible to these conferences every year.

Before I close, I would like to speak of the work among the college students. Of course, the Presbyterian colleges are looking after the spiritual life of the students, but on account of the very nature of the large state universities the students do not have so much opportunity of development of their spiritual life and from this standpoint the student is more likely to be led away and his faith unsettled.

The Board of Education is making every effort to meet the needs of the Young People. Each church should keep in touch with and give its heartiest support to this Board.

I had the privilege of attending the General Assembly this year and several of the members of the Board of Education have come to realize the importance of the Board. In fact, the work of all the other boards of the church centers about the educational work. Without education we can have no teachers, preachers or missionaries and the church would then fail.

So the church that would be most efficient in carrying on the work of the Master is the church which has an aggressive program for its Young People.

Hymn No. 498.

WEDNESDAY EVENING, AUGUST 30, 1922

Organ Prelude—"Isle of Dreams"

Auspices of the Women—Miss Juliette Robinson, Presiding

Hymn No. 398

Scripture Lesson by Mrs. J. P. Culbertson, President of the Foreign Missionary Society

Prayer by Mrs. W. J. Hutchison, Vice President of the Home Missionary Society

Anthem—"Praise the Lord"

Address by Mrs. Paul W. McClintock, Laurel, Miss.

"PRESBYTERIAN MISSIONS"

If the angel Gabriel were looking down from the high battlements of heaven and saying to one who was standing by, "What means this excitement in the beautiful valley of the Allegheny?" he would answer, "The church at that place is celebrating its one hundredth birthday. In the long ago I lived there and I know something of the toil and struggle. It started with only twenty-two members and today it numbers over one thousand. From its number have come out men and women who have told the story of Jesus and his love in many languages and tongues."

While there are other churches with the same distinction as Kittanning, it has the unusual distinction of being the only town in the United States of this name, so the First Presbyterian Church of Kittanning has among its many other distinctions that in all this time there have been but four pastors: all have been loved and honored and respected. The first of whom was Dr. Painter, then my beloved father, Dr. T. D. Ewing, then came Dr. Mayers and then your own successful, honored pastor of today and I am sure that these four men would link hands and say that never had ministers been better treated. My own father never loved a church or people as he loved this one.

When I first went to China as a young missionary woman, some

people said to me, "How did you have the courage to marry a minister?" I said, "O, my mother always told me it was the happiest life possible."

As a minister's wife, as I look back over those early days, in memory I can see no brighter place than the home of the Robinsons, who were never too tired or busy to entertain the servants of God. And then I remember Mrs. H. H. Calhoun, who spent most of her life in the society of this First Presbyterian Church in her life's devotion to the Master whom she now sees face to face, and all the others whom I never could begin to name, who, through faith, have wrought wonders in this church.

Had you thought of it that we are living in a wonderful age? That it is a great gift of God to be alive today? As you know, by means of the radiophone we can hear in our homes what is going on for miles and miles away. Listen, tonight we can hear the tramping of many feet in Korea, that wonderful land of Christianity, where out of a congregation of one thousand people, they are sending missionaries to China. In China during this last year, in five months ten thousand people were added to the Church membership. One thousand churches have been organized and this too in the midst of deepest persecution. Many of these church members have come from homes of great trouble and sorrow, from the death of loved ones and through it all they have kept the faith and have told the story of Jesus and His love. Many are in political prison, they are in solitary imprisonment because they believed in the independence of Korea. One of the young men was arrested and put in prison and in that prison there were so many other men and he thought out a scheme by which he could communicate with the other prisoners. Before he left he had talked with forty young men of Korea. On account of his message they were giving their lives to Jesus Christ.

There are three thousand churches in the country of Korea, three thousand church buildings of our own and over eighty-five thousand people waiting to be taken into the Presbyterian Churches of Korea. I speak especially of Korea tonight because in that land our Presbyterian Church has had the major part of the work, and also, the Presbyterian Church is responsible for the work done in the Philippine Islands.

There is a story of a man in Africa who had been a fighter in

their army and you know what that means, how they are filled with lust and wickedness of all kinds. His little boy was sick and he went into his own hut and said to his wife "Let us try God." He kneeled down and prayed to God to heal his child. He fell asleep and later on in the cold dawn he awoke, but when he reached over to touch the child he thought he was dead, but he found that the child had broken into perspiration and he called to his wife and said, "The child lives, come and kneel down with me" and he said, "O God, you have heard my prayer, I will be your slave, my wife will be your slave." From that time on he has been one of the most wonderful preachers in the African church.

Now then we come to India, another country in which the Presbyterian Church has had the larger part of the work. I want you to know the increase in membership in our Presbyterian Church in India, it is over three hundred per cent and does not compare in fact with any of the churches in the United States. They had a wonderful revival meeting and thirty-seven hundred people decided for Jesus Christ. The high officers in India have come out on the side of Christ; they say they will stand for Christianity.

Then we come to China, the country that I know most about, some of you will say China has a religion, if you want to call it that, but I am going to tell you about Taoism. I don't claim to know all about Taoism but perhaps it has more power in China than any other religion. The Taoists believe in a Heaven and a Hell, but to us it is a very strange kind of Heaven and Hell. They believe that if any part of the human body has been injured that person cannot enter into the Kingdom of Heaven. One of the missionaries, whom I know, had one of these women working for her and this woman was very faithful and after she had been working for the missionary for some time she became a humble follower of Jesus. So one morning she said to this missionary, I have such a terrible pain in my heart and this lady told her to go to the doctor but she would not go, she said she didn't think that the doctor would be interested in such a poor creature as she, but the lady said "you go and see," so she went and the doctor pronounced the dread disease, cancer. He said I cannot cure you, but I can prolong your life, I can save the pain if you will permit an operation, are you willing? The woman said, I am very willing, but my sons would not allow it. The doctor said your sons are not sup-

porting you, I don't think that they should have any right to interfere. The woman said, that is true, but my sons are Taoists and she went and talked to her sons and in a few days returned to the doctor and he insisted upon the operation but she said no, they will not let me, I do not believe in this Taoism, but they will not let me and through it all she was meek and uncomplaining. But she could not do her work and went back to her sons' home to die. The woman said to the missionary, "O, I am so afraid." The missionary said, "I know you are suffering, but surely you are not afraid to go to Jesus, and then all your suffering will be over," and she said, "No, I am not afraid of that, but they are going to take me out here on the hill." The poor woman died unexpectedly, before her sons were able to put into execution their dire threat, and then all the mockery of a Taoist funeral was gone through and the sons had a free fight over the body of the poor woman. At a Taoist funeral they throw a rooster over the coffin and leave any amount of paper money at the grave. They carry the body out at the back door and around a winding path because they are afraid of the spirit returning and they say the spirit cannot walk a crooked road. They leave rice and wine and money at the grave, but not one thing is done for the soul of that poor woman. Is it any concern of ours that Chinese souls are passing over every day without any other kind of religion than this Taoism? The Bible says "Inasmuch as ye have done it unto the last of these, ye have done it unto me."

In Pekin, the people were holding a convention and several addresses were given and every part of the program was taken by Christian young men and women of the Chinese nation. In Henschow, China, two thousand students marched down one of the streets carrying a cross and on that cross was written these words: "By this sign, we conquer", and now they have a Union Presbyterian college in Canton.

Then I come to the place that I know most about, where for over twenty years my husband and I lived and worked. There are over four thousand church organizations with many thousand members. In the whole land today they are dotted the length and breadth of that land and you can hear the people calling the name of Jesus.

If you stop on a hot day to rest under the trees in the park be-

side the Inn, someone will come out from the Inn and give you a chair and he will tell you all about how he came to know Jesus. Many times people have asked me, are you not discouraged with missionary work, so many times you see such grave hardships, but I would go back. I do not know when the heathen world will be won for Christ, but He has never led a losing battle.

I say it without fear of contradiction that God has no money but what we give back to Him; He has no feet to go on errands of light; He has no voice to use but our own voices which he has given us and we must use them if we carry on His work.

We have been listening for just a little while tonight to the radiophone of God and if we listen just a little more closely tonight from many nations and tongues we can hear the sound of thousands, of ten thousand voices singing the song—"Worthy is the Lamb that was slain to receive power and glory and honor." He is counting on you for a love that will share in His burden of cleansing with His life blood through sorrow and pain. He is counting on you, if you fail Him, what then, He is counting on you. O, the glory and grace to look Christ in the face and not be ashamed; to give of your all for his name, for his sake. He was counting on you and you failed Him, you failed Him, what then?

May it be the portion of every member of this Church that at the last great day, God will say to each one, "Well done, thou good and faithful servant."

Hymn No. 401

Introduction of Charles H. Bierkemper, Winchester, Idaho, by
Miss Robinson.

"WINNING THE WEST FOR CHRIST"

It is only necessary for me to say that I am glad to be back home, that is all the introduction that I am going to give you.

The subject which was given me tonight is "Winning the West for Christ". I don't know who did it, I didn't, but I am going to take the liberty to change that a little bit and my subject tonight is, "How to Win the West for Christ." The west is largely misunderstood. With a large number of people we are still the Wild and Woolly West, with the blood thirsty Indians and the wild cow boys shooting a pistol in the air.

The only place that I have seen a locked door is in Kittanning. I don't know why you lock your doors, can you tell me? We would be ashamed to have a brass band play Gospel hymns during a trial at court. What is the matter with Kittanning? We are not the wild, wooly west that is a thing of the past, nor is the west fully civilized or fully Christianized. In fact, the west has never been conquered.

There is one verse, the third verse of the first Chapter of Joshua, to which I wish to invite your attention: "Every place that the soul of your foot shall tread upon, that have I given unto you, as I said unto Moses". That promise has as yet never been fulfilled. It is God's promise to the Church. And now I am speaking of our own preserved country. There are, in regard to territory, vast acres of rich, fertile soil that as yet have never been touched, it is simply waiting for the man or the woman to till it. In regard to the mineral resources, in large sections simply the surface of the ground has only been scratched, that and nothing more. Vast timber forests have never yet heard the blow of the woodman's axe.

It was my privilege but last summer about this time to take one of the most wonderful trips in all my experience, out into what we call Fish Lake in Idaho County. You anglers, if you want a paradise, go out there. If you cast your fly out into the lake, you will see from twelve to twenty trout. After leaving there and going down to what you and I here would call the Allegheny river, but there, Clear Water, into the little town of Clear Water, then from there to the Midway House on the high mountain, down over that mountain into the valley. The mountain on which the half-way house is located is about six or seven thousand feet. Then from that up on to a mountain seventy-five hundred feet high; from there then go down into Fish Lake. Just a short distance from where we were camped was this beautiful mountain. It is the only place I have been where they used snow shoes on the horses. In order to get the mineral out of that section, walking on snow fifteen and twenty feet deep, it is necessary to put snow shoes on the horses.

A long time ago in that section there was a little old Chinaman, dried up, for fifty-three years he said he was going to die. Since that vast territory has been almost deserted, no one yet knows of the immense wealth in that territory.

Then let me go a little farther. Let us go into the upper part of Stephens County, Washington. A moment ago I was speaking of Idaho, now I am speaking of Washington where I was located for five years. Some of the richest, most productive of all lands, raising all kinds of fruit. Did you ever see the Bing Cherry? You can't raise the Bing Cherry here in the East and friends, there are thousands of acres of land that you may have for ten dollars an acre. I know this soil is productive, but I cannot begin to tell you the richness of the soil. Then, we are accomplishing great things and if you remember the last time I spoke to you from this pulpit I told you that the West is speaking to the East and making a great request from you. I also said if you will not aid us in giving us prohibition, we are going to force you to do it, we will make you sorry, at least, by the next primary election.

In this State we are making great advancement in other lines. We have some wonderful roads out there. About sixty-five miles from where I live at the present time, but of course you can reach it at a shroter distance, is a canyon that is only excelled by the Grand Canyon of Colorado. I am speaking of the Grand Canyon of Salmon River and probably not one hundred people have ever seen the grandeur of that cataract. The road makers in the past would take their immense iron drills and drill in the rock, make the drills stationary and put logs back of them and build the wagon road from that. One of the greatest highways in the country is being erected and that is the grade between Winchester and Coldeson, which is now in course of erection and is a very great undertaking.

Then let us look at it in other lines. In the Lusten tracts just a couple of years ago I think it was from five acres of land the owner received in one year's time over \$7,000.00 in raising lettuce. We are doing great things there, but of course, no one knows when it is going to end.

Then we are doing great things in the spiritual line. We heard tonight that the largest Presbyterian Church in the world is in Africa. Do you know, friends, that the largest Presbyterian Church in the United States is in Seattle, Washington; a church of over six thousand, more than six times the numerical number of this congregation.

Then I may speak of other large denominations, other large

churches, Spokane, two thousand, the Universal Church, about two thousand, the Legion Church in Portland, Oregon, God is manifesting Himself there also.

Then I might speak of the church institutions scattered all over the various States, how they are training the young men and women for the Gospel ministry and for Christian work. This is just simply a great work and now I am ready to ask the question, How may the West be won for the Lord Jesus Christ?

Shortly after entering upon my present field, a middle aged man, at the close of the morning services, said to me, I have tried a great many times to see you. Will you come up to my house some day? I want to talk to you, so of course, I went up. He said, Mr. Bierkemper, I want to be a member of the Church, but I am afraid you will not receive me. I said, the Church door is open. He said, yes, but I want you to understand my position; I said, what is that? He said, I have to work on Sunday, I am the night engineer. I said, is that work necessary? He said, you would have no lights unless I do. I said, are you satisfied before God that you are doing right in that work? He said, I am, then I said, we cannot deny you the membership of this Church. But here is the interesting thing. Just a short time ago, we had no bricklayers in that section, and do you know, that is the trade of the Bierkemper?

They found out that I was a bricklayer. He asked me if I would build a chimney and I said yes. Right two doors south of him is a man by the name of Rouse and he said this man Rouse and I are related, but I am sorry for it. In 1606 he said I believe my forefathers came to this country, that is a long way back, and Rouse's part of the family had never any interest in Christianity, but on the other side, here is this interesting history, the grandmother of John Davison would never live near the railroad. When the railroad came within hearing distance she moved farther away but wherever she went she and her daughter carried with them the Gospel of the Lord Jesus Christ.

During March we had a very interesting series of meetings and one evening rather a tall man, very muscular came to me with a trembling voice and said, "I must settle this question tonight". That man is not only a barber but a would-be pugilist, a wrestler, and after his decision for Christ it was my privilege to read the

letter which he wrote to his aged mother and at the close of that letter was a prayer that Fred Marsh made to his mother eighty-two years of age and at the close of that letter he said, "My dear mother of mine, it is a long many years since your boy knelt before you in prayer, your boy has tried to get away from that, but he has always heard your voice and now mother mine, I want again this night to kneel before your knees in prayer," and O, what a beautiful prayer that would-be pugilist wrote to his aged mother.

Then, let me go on a little further. We look to the West as the home of the Indian and about 1805 two men from the east took a westward journey to see what it was—to become acquainted with the Indian, Lewis and Clark, they passed through the section in which I am located and in 1825, not quite one hundred years ago, four of the Indians started on the long eastward journey. They had a wonderful book, they called it the White Man's Book. Eventually they landed in St. Louis and the people were surprised to see a people wholly unknown to that section, who they were and where they came from. Mr. Clark said, I know these people, do not bother them. They will soon tell me what they want. In time they told what their mission was. They had heard of a wonderful book, and they came for that book. They were treated royally and left with their hands and arms loaded with presents. One died in St. Louis, his grave is in a Catholic burying ground.

On the night preceding the day they were started on their westward journey, one man made this comment, "We have traveled many moons in order to find the White Man's Book. You have treated us as no other people has ever treated us, but the White Man's Book was not there. You have taken us to places where the white woman dances as the Indian woman would be ashamed to dance and you are breaking my arms with the weight of these presents, but the White Man's Book I have not found. I go back to my own people worn out, arms breaking with the multitude of gifts, and find my friends sitting in the counsel chamber and tell my people that the White Man's Book is not there and not a word will be said, but one by one they will withdraw from the counsel chamber into utter darkness. I came here with one eye partly opened, I now return with both eyes blind, I have no more words.

This story was published in the Pittsburgh Advocate in Pittsburgh, Pennsylvania. See how closely we are united. Whitman

read that article and he said, "By the Grace of God, those People shall have the White Man's Book." He was commissioned by the American Board, before the present board was formed, to meet with the Indians in Utah, they sent back to the East some of their Indian boys and he married a young lady. And then the board said, Marcus, you can't go into this territory alone, you get some other one to go with you, there is a young minister, recently married, on his way to Oklahoma, Spaulding, overtake him, lay the conditions before him and you and Spaulding go together. After a long journey they overtook Spaulding, went into a hotel and talked over the conditions. Mrs. Spaulding was a woman of strong faith. She said to her husband and Dr. Whitman, "While you men talk over this important subject I will withdraw to my room and lay the matter before God." Shortly she came back to the men and said, "We will go to Oregon." Sometime after, Whitman was in what is now known as Washington, the headquarters of the Hudson Bay Trading Company, and heard a Catholic Priest besides others, say, "Now, let the United States howl, we have got this country for England." Marcus Whitman took a horse, went back home and went to Washington. It was in the winter and the officials said, you can't go, it is foolishness, you will perish, but Whitman said, "I am going." Friends, all that vast territory, Washington, Idaho, Oregon, was saved for the United States by that heroic ride of Marcus Whitman as he was determined that that country should belong to the United States. After the death of Spaulding he located at a place about twenty miles over the mountain from where I am located. There was a let-up in that work until an Indian of the Catholic Church came in and preached the wonderful Gospel. A great revival took place and the McBeth sisters from Ohio were called to that section and they worked up and down, all through that great land.

About this time there was a great war among certain tribes of Indians, but not a Christian Indian gave to that war. There was a great conflict in this tribe, and there was as there is today, the Christian Indian or the Protestant Indian, the Catholic and the heathen. These Indians were noted for gambling and selling one another's wives. Rev. James Hice says, "This must stop, and from now on the Christian people cannot and dare not affiliate themselves with the heathen in their celebration. We will have a

Fourth of July celebration of our own." I cannot take time to
* tell the entire story, but it is sufficient to say this, that about all the devilish things they could possibly think of, they heaped on the head of that splendid woman, Miss McBeth. They said, "If we can only get rid of her." One day in the celebration the Christians gathered about three miles on down the valley. The heathen gathered farther down the valley. They said "we are going into the Christian encampment and show that devilish woman that she cannot run us." They came in a great body, by the hundreds, fully equipped for war. James Hice said to one of their party, "You stand at the gate and say to them, not one step farther." The guard did and here came that army, men, women and children dressed in war paint, going to compel their brothers and sisters to enter back into the heathen way. That guard stood out fearlessly and said, "Not one step farther." The day was won. I would, friends, that you could see a congregation of those Indians holding religious services, it is a beautiful sight. For two weeks on a mountain about fifty-five hundred feet high, there is a large encampment and we have the Indians that gather there for two weeks in Christian worship. You say, "Who are the ministers?" We have a minister who is a full blooded Indian. If you should be there at the last night of that wonderful Christian encampment under a tent in which the capacity is about two thousand or more, there on a large platform you would see from fifty to seventy-five full blooded Indian men and women in a mighty chorus and your ear will be thrilled as you listen to those men and women of the plains sing some of the wonderful anthems of the Gospel of the Lord Jesus Christ.

One of the great purposes of that annual encampment is to arrange for the next year's work and already the Indians are sending missionaries into every tribe in the northwest some two and three months every year.

How may we win the West for Jesus Christ? Let me enumerate. If you want to be successful, choose your grandmother. If you want to be successful in God's sight, don't choose your grandmother, but your great grandmother for a strong follower of the Lord Jesus Christ. The second answer is this, if you want to win the west for the Lord Jesus Christ, never in God's name neglect the family altar. Third, go to the West in among even the worst of heathen with the blessed Gospel.

There is a statement of a large building which is in the course of erection. A visitor spoke to three different workmen. He said to one, "What are you doing"? "I am hewing stone." He went to a second one and he said, "What are you doing"? "I am cutting stone for \$5.00 a day." He went to the third man and said, "What are you doing"? "I am building a cathedral. By the grace of God, what are you doing? Simply hewing stone, simply working for wages, or are you in your life building a cathedral for the Almighty God?"

Hymn No. 409

Prayer by Dr. Hutchison

THURSDAY EVENING, AUGUST 31, 1922

Organ Prelude—"Supplication"

Hymn No. 611

Prayer by Rev. H. H. Nicholson

Solo by Mrs. Mary Graham Mead; Accompanist, Paul Brown Copley, Jr.

Reading of Letters of Regret, by Dr. W. J. Hutchison

Address by Dr. R. C. Bowling, D. D.

I am afraid, Brother Hutchison, you would have a heavy load to carry if you carried my vices in connection with your own. I also, at the opening of this meeting, feel that a precaution that I intended to have and which I had jotted down that I might say it right was this, I have been here at the former meeting or two I notice that there was something said about the effort to put the extinguisher on, or to shut off the scent of gas, but to pull the coat tail has run amuck, but we don't want to run amuck tonight.

During the years that I have been in this town and the relations that I have had with this congregation as well as the rest of the town, is such that I feel that I am pretty well wound up and that I could make a fairly long speech if the privilege were accorded to me and if there were no guard put on my work and effort. Silence gives consent, I may start:

The other day as I was walking up street, a gentleman came out of his house, (I believe he honored me by calling me Doctor, I don't know why, but he did that,) and he said, "I just wonder if you have a copy of this beautiful souvenir!" I looked at it and it was twenty years old. On the one side was a handsome picture of Rev. Diffenbacher who had just preceded me in the ministry here. On the other side was the picture of R. C. Bowling. The very fact that this gentleman presented it seemed to give me keynote for this talk. "I thought perchance you didn't have one of these," and I said, "If I don't have one of them, some of our people ought to have kept them." The gentleman's name was Jack and I thought of old Father Jack and then my mind went back to one of the most faithful music people in this city, Miss Jennie and I acknowledge she could be depended upon. If this is helpful to the present choirs I will be very thankful, because the choir is somewhat of a proposition in nearly every church and that very fact of twenty years ago put me to figuring on how much longer I had been in Kittanning than that book indicated, and then I ascertained that I had been here nearly twenty years longer than that and I said to myself, it is sixty years this Presbyterian Church has been here before I knew anything of it. Then I was reminded that when I was at school, somewhere I had heard it said that there were three periods in history, the ancient, the mediaeval, or dark ages, and modern and it occurred to me that Senator Meredith and Brother Hulings and others in the church, and about the half of them I think would be considered as belonging to the middle age period, or dark ages, and that Dr. Hutchison and the rest belong to modern history.

The present, you know, is simply the child of the past and it is the woman from which the future is to be born and the greatness of this church and I think all who have studied it and observed it know that it is a grand and remarkable organization, that its roots are grounded way down in something wonderfully deep and it belonged to the period that long ago preceded us and there is a whole lot of danger today in your branch of the church and mine to wander from the moorings that kept us close to the cross. I tremble when I think of some things and modern ideas that have come to prevail in this religion of Christ, the Eternal Son of God, our only Friend in life and death.

When I first came to this town I think about all the ministers from the different churches came to visit me. I hadn't been here very long until our first Ministerial Association met, and I remember we were going to be a real good jolly bunch of fellows and work together. Those were the days that you could get fish in Crooked Creek and we arranged to go fishing and my first recollection of the pastor of this church was the very exceedingly unpleasant night that we spent at Cochran's Mill. It wasn't a very pleasant night for any of us. We hadn't been accustomed to sleeping in a barn under the hay, but it was worse for poor Mr. Mayers. His boy Lou set up a howl. We had to take Lou along, and we had as much trouble with him as we had with the mosquitoes. It was the following week after that that I had my first direct introduction to the Presbytery. The Presbytery was meeting in the basement, the lower room of Hose House No. 1 and Mr. Mayers introduced me to the Moderator. He looked at me a little bit and says, "Of the Reformed Church." He said, "I respect you because I feel that your branch of the church, perhaps is not growing numerically as fast as ours, but that you are maintaining or trying to maintain your Heidelberg Catechism. Many of our ministers have become discouraged. Pastors of the Presbyterian Church and others, who believe in it, have become discouraged, because our youth don't seem to want to learn of the teaching of our Holy religion." I felt the other night when Prof. Ewing was speaking, Oh, if the young people could know what they are missing, but failing to get the ground work, the meaning of the Rock, instead of having their religion simply a thing spread on the surface, what a grand thing it would be. He congratulated me because of my effort, and do you know, I have never forgot that and I have tried my best with every young person, not to make them a Christian with that book, but to ground them, especially in these awful days, in the faith that has been delivered unto the Saints.

He also added another word there and that leads me even more closely to this Presbyterian Church than the other because the other could be considered independent, but this isn't. He spoke then of the Church of Switzerland and the contemporary of Martin Luther, a man, and representing a system intense with the democracy of those Presbyterians in Switzerland. The falling together later on, more in person, by the teaching of John Calvin who

formulated a faith which Zwingli had not formulated. His was more political, but the way was paved and when Dr. Donaldson referred to the motherhood of Presbyterianism in that particular sense that deeply impressed me. This is the dark age I am talking in, and I say here tonight, thank the people of this present age for the fact of the kindness, for it seemed to me that if the old mother Church of Switzerland inspired the greatness of Calvin's work, it seems that the same should work here.

It seems to me that the older element of the Presbyterian Church of Kittanning recognizes the necessity of a stronger church helping to mother a weak one. I always held everyone of those as especially sacred because we are one color, therefore recognize that the relationship existing at that time was pretty close. That while there were great differences and while there will be as time goes on, yet one grand, sweet thought must emanate from the whole family of us.

Another fact that developed grew out in two directions with many. The one was an effort on the part of one who was then a strong leader but who didn't reside here, to have me removed from Kittanning. The outlook didn't seem very good for God hadn't foreordained that it should be so. I didn't go, though I could have easily more than doubled my support had I accepted. Another thought was that this town as large as it was hardly supported two Presbyterian Churches. The second church was the church that is now occupied by our Baptist brethren.

An effort was set on foot, there were three or four meetings held. The officers of that Presbyterian Church who met us were Mr. Ralston, Mr. Gates, Mr. McCain, Mr. Bovard and an elder who has passed over to his glorious reward, those five men met and we had several meetings. There seemed to be no great difference. The thought seemed to be that the Presbyterian element would be willing to bear with me as a preacher and they very kindly would contribute the church that they had and practically paid for and we were to take what we could sell our property for and come and see how the dark ages worked; everything worked alright to unite those two churches until they came to naming the baby. It didn't name very good, it didn't name as good as that story that I heard of one time where the father and mother hadn't settled what they were going to call the child and the child was fussing and making

a great noise and all at once the father said, "give it a name", for the preacher was getting worried and he said he would name it himself, he said we will call it Beelzebub, and the mother said, "O, no, it's a girl."

There is another thing in connection with this that is rather interesting and which I think you people who belong to the modern era will be pleased to know. At the time each one was trying to get a home there was a very successful plan carried through which resulted in a four-fold way. The first of it was this that the Presbyterians owned the old No. 1 Hose House and ours was the Methodist Protestant Church across the way. The Methodist Protestants themselves occupied a frame building that belonged to the Fox estate. The Foxes wanted to tear the building down and put a dwelling house on it. The Presbyterians were wanting to get out somehow and to build up here and I guess they had started to build, but in doing so they sold their property to the Methodist Protestants, who couldn't use their frame building any more, for \$5,000.00. They had \$3,000.00 that they were able to pay the Presbyterians and they were \$2,000.00 in debt and that matter was taken up but the Sunday School here wanted to make some improvements and do some Sunday School work and they wanted some money. About that time the council of the city became very generous and they concluded to help the fire company and there was \$6,000.00 voted for the benefit of the fire company, \$5,000.00 to one company and \$1,000.00 to the other company. The hose company first came and said, that church of the Reformed people will make a good hose house, but it was no good, the lower story was too low, then the great thought flashed upon somebody's mind, "Why not turn that thing around, the old Presbyterian Church will do first rate; these people are two thousand dollars in debt anyway; if they get \$5,000.00, what's the matter with the buy?" "They want \$2,500.00 for the Reformed Church, why not do that, then let them take the other \$2,000.00 and pay off the indebtedness." The thing worked out and we often think of that as a wonderful page in history. The Hose Company No. 1 got a building even if they did not have to build it. They have a wonderful hall which probably has not always been used as it ought to have been used. So goes the world, people differ in their way of doing things, but they did get their hose house. St.

Luke's Reformed Church got \$2,500.00 cash, the Presbyterian people got their \$2,000.00 and the Methodist Protestants got a Church free of debt, those four items came in in one place. It was during those ages when these great conceptions of a more commodious church were spoken of struck this congregation and it didn't end with them and the progress of all the different churches has been very good. I feel that with those things resting upon us in our church relations in life this ought to be the great red letter day for this congregation and for others. It ought to be the joy of the people of God to find, in these years in this awful age of difference in opinion, that the people of God, the elect, are standing for Him, following the cross our fathers followed, clinging to the things that were sacred to our fathers.

But of the people that I learned to know twenty or thirty years ago, the other day as I sat up there with one who has also gone over, we looked around us and I said to her, "I can count fourteen tombstones that I have stood at the graves over which they are the marks." I could count them around where we were sitting and I said to myself, "What an army of people, O, what an army of the redeemed have gone out from here. Is it that they went out as dreamers? Would we fail as we laid them away that the best that was in us was giving them an honest and noble marker to tell that somebody used to live in Kittanning?"

You think of your church, not the people who worship here from Sabbath to Sabbath, the many that ought to worship from Sabbath to Sabbath, but are not in their accustomed places. We don't always think, brethren, of what this church and its sacredness means for us now and will mean for us when we come to the end. I am glad that I have been permitted to live and to have sufficient fidelity and energy to feel young, as young as I did forty years ago.

If it were my last word I would say that you have had a splendid history for the first sixty years that I knew nothing of except from hearsay and in the forty that I have been with you, including the middle and dark ages, when our work began and through modern history. I have faith and do feel that you stand upon the threshold of wonderful things. May God bless you and keep you faithful and crown you ever with his glory now and forever.

Reminiscences by Mr. Joseph Painter, Rev. Walter Kennedy, Rev. Elder D. Crawford, D. D., Rev. Harry B. Clawson, and Rev. A. E. Curry.

Hymn No. 665

Benediction by Rev. Dwyer

FRIDAY EVENING, SEPTEMBER 1, 1922

Preparatory Services to the Communion

Organ—"Berceuse"

Hymn No. 321

Scripture Lesson by Rev. Harry B. Clawson

Prayer by Rev. Earl W. Terry

Anthem—"Sanctus" by Church Quartette

Hymn No. 602

Sermon by Rev. Calvin C. Hays, D. D., Moderator of the 134th General Assembly of the Presbyterian Church in the U. S. A.

I certainly appreciate the kind words of introduction. I am well aware of the fact that the only reason I am Moderator of the General Assembly is because I belong to Pennsylvania and perhaps because I belong to Western Pennsylvania, for it seemed to be our turn. I appreciate very much the invitation to be with you on this occasion, partly because of what has been mentioned by the pastor in his introduction.

I think that the year 1822 must have been a great year in the history of the Presbyterian Church in Western Pennsylvania, if I may judge by the number of centennials that they are having in this part of the country and also in Ohio. I know I have accepted invitations to be present at some of them and I know also that I have found it impossible to be present at a good many more of them.

It was a great time in this section that was then regarded as a destitute region because I recall that it was only six years before this church was organized that a Board of Home Missions was

organized. The first of the boards of our church organized partly that they might be able to preach the Gospel in the destitute regions of Western Pennsylvania and some other parts a little farther West. We are in this region the heirs of a great inheritance, we are the children of the promises, and we do well to recall the past and try to seek out our responsibility and our duty in the light of that which has gone before us and so I rejoice to have a little part with you in this centennial celebration. I want to congratulate you not only upon having completed your one hundred years, but also upon the great success of the services which you have planned and which have been so delightfully carried out.

Let me now turn your attention for a little towards what has been suggested to me of what you are doing and of that which has gone before, but you will find in the last verse of this notable and familiar chapter, the Eleventh Chapter of Hebrews, "God having provided some better thing for us, that they without us should not be made perfect." I do think that here we have one of the most remarkable statements in the whole Bible, well worthy of our consideration. Let me read the whole sentence embracing two verses—"And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." In more modern translations of the New Testament and also by their faith all these people won God's approval, none of them received the fulfillment of his promise, for God had provided something better. Do you not see the magnificent sweep of this statement, how it ties the past with the present, links the present with both the future and the past and makes all believers one in their ambitions and purposes?

Our President, during the war, said that we had gone into the war to make a democracy known to the world, then somebody said, we better see first that we have a democracy that is safe for the world, and I particularly call attention to this verse in that connection. Probably some of us had never thought of these words, but let us see—"These all receive much good, but they did not get God's best for the reason that there were other people to be taken account of, some who were living at that time and some not born, who were needed to fulfill God's purposes, that they without us should not be made perfect. Do you not see the thought there that we are

all bound up together? Look into the dictionary, it is a form of Government, a Government in which every one has a part and for which all have a responsibility or as Lincoln phrases it, "A Government of the people, by the people and for the people." That no city, nor community nor nation can attain its best without the help of all.

We are now finding out in this land of ours that where righteousness is exalted, it is because of the fact that the Christian people of the community or of the Commonwealth assert themselves, and where the wicked rule, the good people stay at home and let them. What a great responsibility that puts upon us for it certainly follows "that they without us are not made perfect." Then they, without me, I may say or you may say, are not made perfect. Are we doing our part and are we worthy members of the democracy of which we boast and of which we are proud. This much, however, is certain that what I have been saying is true of the nation is also true of the Church. We are bound up together as Christian people. What affects you affects me, you rejoice, I rejoice as a Christian men. You weep, I weep. Circumstances are bringing us closer together as Christian people in this land and all over the world. New inventions are bringing us closer together and what new interest this gives or ought to give in all our missionary endeavors for we are workers together throughout this land and all lands we are one.

This thought was beautifully brought out at our recent General Assembly when the report of the Committee on Home Missions was being presented by the chairman, a man from the Pacific Coast. We know that the missionary is nothing without the board and we know that the board is nothing without the missionary. They are parties and both are helpless without the Assembly and the Assembly nothing were it not for the scattered churches. How true those words are I would like to sound them throughout the whole land. The chairman went on to say that while Whitman of Oregon is gone, who did so much for the Indian tribe, Higson of the north, whose names are so familiar to us in the missionary annals, there are others, there are men living and working out in our frontier ready to meet the new situations which arrive with the same faith and courage and certainty of conquest as these men who have gone. Were it not for the missionaries the cause of

Christ could not have been carried forward. They without us and we without them are not made perfect, but now I want to pass to another thing. I have been leading your minds in the thought of the relationship between those who are living now, but let me speak now of the interdependence of the past upon the present and of the present upon the past. The other is intended here but especially is this made clear that they without us are not made perfect.

These people who were living a long time ago, something was lacking in their life and their experience which is for us to make up. Here is a democracy reaching back into the ages and linking together the church on earth with the church in heaven. It is a tremendous thought that faith is not made perfect without ours. I wish to refer to this in the present that your father and my father and my mother and your mother need your testimony and mine to complete theirs and that their work and their ambitions are not complete unless rounded up and ratified by your faithfulness and mine.

Take Abraham for example, we are told that he went to look for something, but we know this, that he was looking for a city which had foundations, whose builder and maker was God. It looks to me as though Abraham had lived in a city and was not satisfied with it. He wanted a better city. Cain was the founder of the first city and we have been having trouble with cities ever since. He was a murderer and a fugitive and a vagabond in the earth. Abraham had experience with cities and his nephew Lot became very near being engulfed in Sodom. Abraham looked into the future and longed for a city built in righteousness. He never found such a city and there never will be such a city on earth without your help and mine and those who are living now. You say it is our privilege as Christian citizens to work into godly Abrahams, progress and purpose or anything that any of us does to help bring about a better state of righteousness in the world is helping him to realize his dreams. These all, Abraham included, "God having provided some better thing for us, that they without us should not be made perfect." And there was Paul, what great ambitions he had when he was on the earth. How ambitious he was to preach the Gospel and organize churches here and how ambitious he was to preach the Gospel in Rome. At that time he

accomplished much but could not do it all. When he had done his best and laid down his work, he passed it on to others and others passed it on to us. In all our great church and missionary movements we are helping Paul and the early missionaries to realize their dreams of a Kingdom of Christ spread throughout the earth. Their lives and their achievements are not complete without ours and they without us are not made perfect.

Perhaps some of you know that I have just returned from a trip to Alaska. A vacation trip and yet I was there chiefly in order to look over our large stations. On the way I was privileged to meet with Synods of Washington, Oregon and Montana, in the northwestern country, and I have been thinking very much in this connection of Jason Lee and Marcus Whitman and those early missionaries to whom the United States is so much indebted, for that great Oregon country embraces such a vast section.

These men and their heroic wives had somehow or other gained a conception of what that country might some day be. They realized that it was a place where there would some day be a great population. They wanted it for the United States, they would win it for the King Immanuel. God had some better thing for us, that they without us should not be made perfect. And the same is true, to a great extent, of Alaska and yet they do not stop to consider that perhaps if we had first of all secured the Oregon country we would not have had Alaska and so far as Alaska is concerned with all its riches, for the most part are stored up for coming days when they will be needed. Throughout the United States we are indebted and also to a very considerable extent to men like Sheldon Jackson who were there at the first opening up of the country, who claimed it not only for the United States but for the King Immanuel. And so, when we come to think of Western Pennsylvania, let us never forget how much we are indebted to the men of sterling faith and charity, many of whom were of our own denomination who came from the other side of the Allegheny and claimed this country for God, founding our churches here and academies and colleges. Rejoice in the fact that we are living in a country which was early claimed by the servants of the King and count it an honor and privilege that we should give ourselves to the same blessed service for our God calls us and the ministers call us. As we have entered into our labors,

continue on in the fight by preaching the same Gospel and doing with faithfulness our work as Lincoln said at Gettysburg so let me say in paraphrase—"As we think of the early history of our country we cannot dedicate, we cannot consecrate, we cannot hallow this ground." It is already dedicated, it is hallowed by what they did here." It is for us to dedicate ourselves to the same great principle for which they gave themselves. That this is God's country; that America must have the best and that for America we must do our best. Did you ever notice that it is in the verse immediately following the verse of my text that those familiar words occur which were read tonight in regard to that crowd of witnesses? These very persons who have been referred to, if they were looking down, what I want to say is that if these old worthies were looking down upon us, these good men and women who founded our churches and institutions, as your father and my father and your mother and my mother have gone to glory, are looking down upon us, as I believe they are, we may be sure that they are intensely interested in every battle we fight for God. In every stand we take for Christ, the same force they contained when they were here is contained in us. In a few words, the future is involved as well as the past. Not the interdependence of the present upon the future and of the future upon the present. My text looks both ways, it looks forward as well as backward. If we are affected by the present and if we are affected by the past, it follows that we are molding the future and moreover, those who come after us will supplement and round out our efforts. I want to present that thought to you as a closing and helpful thought.

In this connection, are we helping others to win our battles or to accomplish our great purposes? Others will help us to accomplish our purposes. If Abraham's work is not complete without ours, if Paul's work is not complete without ours and the work of these others is not complete without ours, then our work will not be complete without the work of those who are to come after us.

We are only individuals in the great democracy of God. We are doing our part, as we believe. We are only builders in this great spiritual temple that is going up. We are only here for a little time, lay a few blocks and pass on. If any man build, every man's work shall be manifest as his work abides, he shall receive his reward. If it shall be burned he shall suffer loss, he himself

shall be saved as by fire. Our work is going on. What we do today is determining not only our future testimony and happiness as individuals, but it is to a great extent determining the welfare of coming generations, and moreover, coming generations will build upon and paramount our efforts. I want to remind you, therefore, in view of this fact, of the importance of Christian service. If you are not already a member of the Kingdom of Christ, by all means become such because work for Christ is the only kind of work that is truly enduring.

You are about to celebrate your Communion and I was thinking as I was coming along in the train that it isn't anything that we can conceive of that ought to be so calculated to prepare your minds and hearts for the great service of the coming Sabbath, as simply the recollection of God's great goodness to you and to us and to the memories of the people in the generations past who have gathered about this same Sacrament and put their trust in the same Lord Jesus to whom you swear anew your allegiance. Let us be aroused and governed by the thought that we cannot do all in our day, only our part. What we begin, others must continue. It may be written of every man as it is written of one man in the Bible. This man came to build and was not able to finish. It may be no reflection on him at all. Those who get everything done that they undertake to do are very light people who do not undertake very much. One of the things suggested here is that our work builds in with that of others, those who have gone before and those who are coming after and that nothing that we do for God will fail of its reward or fail of its final accomplishment. If they, away back there are not made perfect it follows that they, away off yonder, are not made perfect, but there is One who is looking over the whole undertaking, who will see to it that our work done in humility and faith and courage will not fail of its ultimate purpose, but bring joy and peace to our hearts.

Prayer by Rev. H. H. Nicholson.

Hymn No. 379

SUNDAY EVENING, SEPTEMBER 3, 1922

Organ—"In the Twilight" *

Hymn No. 143

Scripture Lesson, Hebrews, Chapter 11, 32nd verse, by Dr. McCormick

Solo by Mrs. Henderson

Hymn No. 522

Anthem by Church Quartette

Sermon by Chancellor Samuel Black McCormick, D.D., University of Pittsburgh

What I shall say to you this evening is more in the nature of an address than a sermon. Indeed, I had not thought of a text and yet those last words that I read will form a very excellent foundation for the remarks:—"And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect."

One of the things, I suspect, that you have tried to do since last Sabbath, or on last Sabbath, and since, was to imagine to yourselves, difficult as it might be in the beautiful surroundings which are yours now, imagine to yourselves the little band of Christian men and women, twenty-two in number, who formed this organization one hundred years ago. If we could think of them as saluting us tonight we would think of them as representing about three hundred eighteen people here in Kittanning. That was the number in 1820 and if this congregation only increased eight in the first twelve years of its life I imagine that three hundred eighteen people probably constituted the population of Kittanning one hundred years ago. They represented one million and forty-nine thousand people who, at that time, had gathered in this great Commonwealth of Pennsylvania. They represented nine million six hundred thirty-eight thousand persons who composed the population of the United States. When this church was organized there were a few cities, New York with a population of one

hundred fifty-two thousand, Philadelphia with a population of sixty-three thousand, Boston with a population of forty-three thousand and some other communities of considerable size, of course, but in 1820 the people of this country lived chiefly on farms and in villages. The Philadelphia-Pittsburgh turnpike had been completed five years before this congregation was formed.

Beginning with the work of the University of Pennsylvania and naming certain students, one of whom was Joseph Buffington, the great uncle of our present Judge Buffington, whom I remember as sitting on the bench, over what was fifty years ago Westmoreland, Indiana and Armstrong, perhaps I am not so sure, but of the Judicial District to which at least this county belonged. I think that Judge Buffington graduated in 1825. It was the time when James Monroe was President and the beginning of that policy known as the Monroe Doctrine which has played so large a part in the affairs of the Western Hemisphere and will continue to do so in the future.

These twenty-two people represented the most homogeneous population perhaps in all the world, at least none more so. For these nearly ten millions of people were all born here. It is an amazing thing, less amazing when we come to think of the kind of vessels they had in those days and how long it would take to transport people across the sea then, but it is still an amazing thought that up to the time when this church was formed not more than three hundred fifty thousand people in all, for two centuries, had come across the sea and the rest of all the population of 1820 were born here, nearly all of them, so that they represented the most homogeneous people. We have become very different now, but they were all of one mind, one spirit, apparently a homogeneous people. John Marshall in 1822 was still interpreting legal questions in terms of the Constitution of the United States, giving substance and significance to that instrument although a great part of his work in this direction had been completed.

Three classes of people were represented by this little congregation of one hundred years ago. I did not happen to think of this when looking over the names. They are practically, I see, Ulster-Scotch, but this great Commonwealth of ours was settled by three classes of people. From what we now know as Germany, what we know now as the Friend, what we know now as the Ulster-

Scotch and nearly all of those who made up this little congregation, from glancing over the names, were from the north of Ireland, but they represented the Commonwealth, composed of these three particular groups of men and women. They were men and women of a character that has stamped itself upon this Commonwealth and made it in spite of what many people would attempt to say, the most solid, substantial Commonwealth in all this sisterhood of Commonwealths which make up this great nation, and yet, in spite of all that we have said, this country was still in process because not yet was it determined as to whether it would be His nation or not, because, notwithstanding what often times we have thought as a matter of fact the population of the United States in the early period and still in this period when this congregation was formed, was made up of people who were honest and who were dishonest, people who were magnetic, people who were envious, people who were interested in education and people who were very, very ignorant, good people and people who were vicious; religious people and people who were very irreligious. So it was a great problem in the early period of this country's history, following the adoption of the Constitution, as to whether we would become a nation or not and it was not determined until quite a time after the people formed this congregation in Kittanning. And if this little group of twenty-two people could speak to us tonight, I wonder what they would say and how far we would listen to what they would have to say. Let me quote to you what one man said on December 21, 1820, speaking to the Pilgrims in New England, Daniel Webster, and imagine that these twenty-two people are saying it to us:

"The hours of this day are rapidly flying and this occasion will soon be past. Neither we nor our children can expect to behold its return. They exist only in the all creating power of God who shall stand here one thousand years hence." Imagine I say that these people are speaking to you out of one hundred years ago to trace through us and our descendants and to survey as we now survey the program of the country during the century. We would anticipate their concurrence with us in our sentiments of deep regard for our common ancestors.

Advance then, ye future generations, we would hail you as you rise in your long succession to fill the places, we now fill to taste

the blessings which are now passing and which have passed. We bid you welcome to this pleasant land of our fathers, to the verdant fields we greet you."

And when we listen to the words of Webster speaking to us to-day, let us imagine that it is these twenty-two forming this first congregation that speak to the members who are gathered here a century later. Now as we think of that and in the beauty of this beautiful edifice, try to take ourselves back to the primitive conditions of Kittanning one hundred years ago. I think it is well that we would listen to what they say and try to form an answer to call back every week with cheerful voices to them that we have done our part. Can we make this answer to these devoted men and women?

The record of the century 1822 to 1922 is a great record. How far has it met the expectations of these ancestors of yours and mine? How far has this century justified the hope and the expectations of these twenty-two, not those who were to come after them. How far has it actually laid the foundations upon which may still be built something very much better than has been possible thus far upon which to carry on that which the men and women of that day began, and that, I imagine, is a question. The real question that we are to answer and to answer with as much sincerity and honesty as we can.

I have quoted from Webster of 1820, now let me quote from Lodge in 1920 upon this question. He is speaking of what has been accomplished in this century which we may consider we are closing tonight. He says the progress of this century is easily confused and very often you and I confuse it with material development. But this, Senator Lodge says, is not the real progress. That the century has made material progress, has in truth gone far beyond anything that Webster or than these twenty-two people predicted or even dreamed to be possible. The unresting labors of mechanical science have utterly changed the conditions of man's life on earth in the last five years. There has been more profound alteration in the environment than in all the centuries which elapsed.

It was the belief of Senator Lodge that the movement of mankind was ever onward, upward, that men would continue to rise on stepping stones to higher things. That was the spirit in both England and the United States.

There are many countries where the rights of the people are as yet unknown and when we come to think of the 19th century, not in terms simply of its scientific progress, not in terms of its material development, but in terms of the development of the spirit of man, his estimate of human personality, I believe, honestly, that we may answer back to those twenty-two people of one hundred years ago that in spite of all the imperfections, in spite of all of the failures that attain to the highest ideals, the century has done very well, indeed. If we come down to the concrete things, such for instance, as education, that will be our answer, will it not, for it was not until thirteen years after these people formed this congregation that Pennsylvania adopted a public school system and when we contrast the condition of education in 1822 where there was nothing particularly, except the college on the one hand and the private school on the other, paid for by the people who established them (and this is true of all parts of the country, except New England.) We can very readily see the almost measureless progress in education.

We can think back, some of us, to what we can even remember and contrast the way business is carried on today, the honor of it, the honesty of it, the conception that the right form of trade must benefit both parties to it. We must admit that in business the improvement is vast. Or take politics! Whatever we may say about politics of today, sometimes people say things without thinking much of them. Sometimes, of course, there are things that must be said without much reflection when, for instance, Congress will pass a Bonus Act, the House and the Senate. No one will quarrel with the man who will put his honest best in a Bonus Act, but the one that was passed is a fraud on its face in order that the members of Congress may be elected this fall, for no other principle than that, and I should be glad to have an election to defeat them all when they try to do things in that way. A fraud act gives us justification for saying harsh things about men in political life. With the politics of fifty years ago the difference is something that is utterly amazing. Men could not remain in politics today of the character that enabled them to be men of distinction in politics fifty or seventy-five years ago, so that the progress made in one hundred years of our history is a progress that is nothing short of marvelous. Whatever we may say about what kind of things the

Labor Union are doing and what kind of things that Capital is doing, whatever we may say about it is simply true, that men have come to think about their fellows; that men have come to consider the conditions in which people live and that there is more thought of the mind and of the heart concerning the well-being of people today than there has been in any previous time in the history of the country or world. The conditions in one sense are conditions that we always have with us, but stop to think of the church in 1822 with its relative narrowness, with its seeming salvation, with its indifference to the rest of the world and think of the church today. I think it is a world-wide conception of its mission with its great attempt to carry out the last precept of the Master Himself to make the whole world Christianized. Or when we think of the spirit that is in the church today and compare it with what was in the church fifty or seventy-five years or one hundred years ago, yes, you people of one hundred years ago, we have done fairly well, we have measurably succeeded in this century in fulfilling your hopes and your expectations of us now.

Nevertheless, the question we have to answer tonight, and pardon me if I detain you a wee bit, is as to whether we who are the responsible people now for the knowledge and spiritual equipment, to hand down not only unimpaired but improved equipment, what we have received from the century that in our imagination has just closed, for after all we are the recipients of something and it is our business to pass on something to those who have not, as Webster said, yet come into being.

Imagine this little band of twenty-two people, forming a mental picture of ourselves tonight as the custodians of all the past, as the responsible persons for those who will, one hundred years from now, look back and assess us even as we look back and think of those few one hundred years ago. On an occasion like this, what else can we do but examine ourselves and think of ourselves, not as men and women simply living our lives and doing our work, but as constituting a link between those people back there one hundred years ago and those people down yonder, one hundred years hence and inquire as to whether the link we are making is a link that is going to hold, that will stand the strain, that will enable us actually to receive and pass on the inheritance that is so important for the children of men and for the Church of God? That is our problem tonight.

The peace which has followed the great war is a peace in which at this hour more men are under arms than before the war itself. Conditions in Europe are so frightful that in every publication you pick up the question is asked as to whether the civilization of Europe will stand or whether it will crumble and fall and a sense of irresponsibility all over the world which refuses to be seen, to take hold to pull the world out of the pit into which it has fallen. A time when knowledge values are so often confused, ethics so uncertain and where group quarrels on group, it will appear everywhere as to overlook the conditions and the well-being of the great group, including all the people intent upon a mastery of suppression instead of upon a benevolent attitude toward all mankind. Now, I do not think that it is hopeless, I am only speaking of what is and have we learned out of this welter of conditions that which will make us sure tonight that we can answer back to the twenty-two, the word of cheer that will assure that those of 2022 will receive from us what is their due?

All nations, it seems to me, have learned something. They have learned at least that war is utterly destructive of material and intellect and spiritual resources, but I am not going to dwell on that. We have learned partially at least that the destruction of these material resources produced hunger and wretchedness. Finance and business prostration destroys not only business and industry and finance, but destroys the thing upon which these rest. The very belief in progress, the very hope of the future, the very faith one man has in another and in the measure in which that thing is true, it is our business to see to it that this condition shall not continue, but that we shall bring ourselves and all the world out of it as speedily as possible and when we think of ourselves here in America, we must remember this, that our condition is infinitely better than the condition of the people of any other part of the world and as contrasted with the people of Europe ideal, and yet, unless there can be a renewal of hope, unless there can be a rebirth of faith, unless there can be a building up of the spiritual resources of men, Europe will go down into the depths of despair and they will drag the rest of the world with it, and that at least, we must learn if we are to be this link that holds so as to pass down our inheritance to those who come after us.

Then I want to speak of the third thing that we must learn. I

trust that we have learned and that is that if we are to save Christianity we shall have to learn somehow to look away from ourselves and study the basic principles upon which all progress rests and purpose within our own hearts that we are certainly to stem the tide of doubt and pessimism and despair under which the whole world is suffering. By coming back to God and by putting into operation, so far as we can do it, motives and imaginations and forces of unselfishness, all under some forces and imaginations of Christ, with a purposeful view to pass down to those who come after us an unbroken succession that God of all the past improved and vitalized over what it was when we received it.

Here the writer of Hebrews is calling the roll of the men who lived and died during the century before and these died without receiving the promise, looking down to the century after them for the fulfillment of all their dreams and of all their hopes, so that only in time, not in themselves, should they be made perfect. And just as those old Saints, whose names are recorded in that eleventh Chapter of Hebrews, looked down to those who came after them to do that which would make perfect their work, so these twenty-two people look down upon us tonight believing that through what we do we make perfect what they do and only as we do this shall we fulfill their hopes and their expectations, and only as we do this shall we also be able to give to those who come after us that which they have a right to expect from us, their men and women.

I know that only as we come back to God, only as we believe that He is the source of all our power to achieve, all our capacity to fulfill, come back to God and find in Him that which will supplement our own forces, our own imaginations, our own capacity to achieve, only so can we fulfill the hopes of those who have gone and hand down to those who come after us the inheritance which is their due and tonight, in this concluding service of your historical series, I trust that above everything else there will rest upon you the feeling of responsibility in this most perilous and yet most hopeful period in all the history of the world, looking back into the past and looking down into the future and resolutely willing to do one's duty, to be true to one's self and to be true to the God whose we are and whom we serve.

Dr. Hutchison made the closing prayer; "I Love to Tell the Story" was sung; the benediction was pronounced and the wonderful celebration ended, when without any consciousness of the

transition we crossed the invisible line and entered upon a new century. * * * * *

The writer of this fragmentary history completes her task here and lays down her pen with mingled feelings of relief and regret. The work has been absorbing and sometimes almost overwhelming but encouragement from without and determination within were the factors which accomplished that which at times seemed to be an impossibility.

As a church we have gone a long way since 1822. From a membership of 22 we have grown to be a large organization in which almost 3,000 persons have found a church home. Our scope of activities and powers has been broadened and yet the elements of apparent weakness in the beginning have not been entirely wanting during the passing years. Clouds have appeared on the horizon at intervals—even now some dark ones may be discerned and similar conditions are to be expected until that day when “all shall see eye to eye.”

But this church has not been preserved upon the frailties of its individual members. On the contrary it has grown and prospered in spite of them because it was founded upon The Rock—“Jesus Christ Himself being the Chief Corner Stone.”

*“O, where are kings and empires now
Of old that went and came?
But Lord, Thy Church is praying yet,
A thousands years the same.*

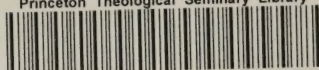
*“We mark her goodly battlements,
And her foundations strong;
We hear within the solemn voice
Of her unending song.*

*“For not like kingdoms of the world
Thy holy Church, O God;
Though earthquake shocks are threatening her,
And tempests are abroad.*

*“Unshaken as eternal hills,
Immovable she stands;
A mountain that shall fill the earth,
A house not made by hands.”*

—Bishop A. Cleveland Coxe.

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